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**THE SISTERS
OF THE I. H. M.**



REVEREND LOUIS FLORENT GILET, C.S.S.R.
Founder of the Congregation of the Sisters, Servants of the
Immaculate Heart of Mary

THE SISTERS OF THE I. H. M

THE STORY OF THE FOUNDING OF THE
CONGREGATION OF THE SISTERS
SERVANTS OF THE IMMACULATE
HEART OF MARY AND THEIR WORK
IN THE SCRANTON DIOCESE

BY A MEMBER OF THE
SCRANTON COMMUNITY



NEW YORK
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1921

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TO
THE RIGHT REVEREND BISHOP OF SCRANTON
MICHAEL J. HOBAN, D.D.

THIS BOOK
IS RESPECTFULLY DEDICATED
BY HIS DEVOTED
SISTERS, SERVANTS OF THE
IMMACULATE HEART OF MARY

FOREWORD

DEVOUT Catholics are always pleased to read the story of the successful accomplishment of any work intended for the greater glory of God and for the benefit of their fellowmen. The history of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary is such a story. It is eminently fitting and proper that the story should be told by an accomplished member of the congregation, a doctor of philosophy, who had been educated in the schools of the congregation and had sat at the feet of some of the oldest Sisters.

We Catholics are sometimes too modest in narrating the glorious deeds of our forefathers and foremothers in the Faith and yet our divine Lord Himself has said to us: "So let your light shine before men that they may see your good works and glorify your Father who is in heaven." And so while the author thought upon the days of old, she had in her mind the eternal years—the days of hardship and poverty on earth, but also the eternal years of the Beatific Vision in the kingdom of God.

Let us now therefore, praise these women of renown and our spiritual mothers in their generation. Let the

people show forth their wisdom and the Church declare their praise, for these were women of mercy, whose godly deeds have not failed. Their bodies are buried in peace but their names live unto generation and generation. Their spiritual posterity are a holy inheritance and we in northeastern Pennsylvania are witnesses that the present day Sisters, Servants of the Immaculate Heart of Mary are worthy daughters of sainted mothers. "All that shall see them shall know them that these are the seed, which the Lord hath blessed."

+ M. J. Hoban
Bishop of Scranton

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Sisters of I. H. M.

I. THE FOUNDATION

Father Gilet

THERE are few religious congregations in the Church today that better exemplify the truth that God makes use of the weakest instruments to accomplish his greatest designs than does the Congregation of the Sisters, Servants of the Immaculate Heart of Mary. Everything about the humble beginnings made in the lowly log cabin on the banks of the Raisin River at Monroe, Michigan—at that time an insignificant town—bears the stamp of poverty and obscurity. The founder of the congregation, a young priest full of zeal for souls but “without experience in God’s ways and without resources” was destined, with the help of three young women, to lay the foundation of a community that was to effect great things for God and for His holy church. Truly the zealous founder might say, in his last message written just before his saintly death, from the solitude of Citeaux to the congregation which he had formed in Christ, “I do not forget, Reverend Mother and dear Sisters, that the usual way of Divine Providence is to make use of the weakest instruments to perform the greatest works, in order that His Power may be more easily recognized and that man may not attribute its success to his own skill and

efforts. I know well that God's great works, such as the foundation of religious Orders which for centuries have been the ornaments of the Church, have all begun in obscurity, and have had but weak beginnings; but, on the other hand, these founders were men filled with the spirit of God, saints, although still on earth. I may say the same of the communities of your sex, founded, very often, by pious persons, devoid of all advantages, humanly speaking; but again these were chosen souls remarkable for their humility, and by the odor of their virtues, alluring numberless souls to place themselves under their guidance.

"In all this, Reverend Mother and dear Sisters, let me assure you, and may my words remain inscribed in the annals of your Institute, in all this you are an exception, understand it well; for your foundation was not illustrious, your titles of nobility are poverty and obscurity; it is from these elements that God was pleased to form the Congregation of Sisters, Servants of the Immaculate Heart of Mary."

Louis Florent Gilet, the founder of the Congregation of the Immaculate Heart of Mary was born at Anvers, in the diocese of Malines, Belgium, on the twelfth of January, 1813. His grandmother was a Berchmans, of the family of Saint John Berchmans; his father was Florent Joseph Gilet, and his mother Barbara Catherine Mercier—both of Louvain. On the day of his baptism he was placed by his pious parents under the special protection of the Queen of Heaven, and all during his life he cherished a tender devotion to our Lady through whom he received many signal graces. The family had at one time occupied a position of affluence, but had suffered reverses in the many financial crises brought about by the revolutions

that marked the beginning of the nineteenth century. Adversities only brought them closer to God and to their home, which was a nursery of every virtue. The strong living faith of the pious parents was rewarded by the grace of religious vocation to two of their children. Marie, the eldest daughter, became a Trappistine nun with the name Sister Marie Celestine. Louis first joined the Redemptorists and after some years spent as a missionary he, too, entered the cloister of La Trappe.

After finishing his humanities in the College of Liège, Louis was sent to Louvain to make his philosophical studies. Here at the age of twenty he passed his final examinations and then was called upon to make the momentous choice of profession. His aspirations were all towards the priesthood, but in order to ascertain God's will he made a retreat. It ended on the day that was to be held sacred in the coming years as the feast of the Immaculate Conception. Confiding in Mary's powerful protection, Louis entered the novitiate of the Redemptorists at Saint Trond, where after one year he was admitted to his religious profession in October, 1834. Four years later on March 10, 1838, he was ordained, and the third day following he said his first Mass at the convent of Wetten. One of the young men with whom he made his theological studies was the future Cardinal Deschamps, who remained ever afterwards Father Gilet's faithful friend.

After his ordination to the priesthood, Father Gilet remained for four years in his native country engaged in giving missions; but the glowing accounts which his brother missionaries in America sent home from time to time, of the vast fields opening up to missionary zeal in the new country, fired the ardent soul of the zealous

young priest. He, too, wished to share in their labors and to his great joy, in 1842, his superiors appointed him for the American missions.

He landed in New York on April 30, 1843, and soon after arrived in Baltimore where the Redemptorists had lately been established. The Redemptorists were in charge of the German parish of Saint James. There were many French in the congregation who seldom heard a sermon in their own tongue. These Father Gilet gathered around him and assembled them in a small chapel where he gave them a series of sermons and exercises that were well attended.

The young missionary was anxious to labor among the French, and the coming of Bishop Lefevre to Baltimore at this time gave him the desired opportunity. There was a number of French Canadians in the Detroit Diocese for whom the Bishop was desirous of procuring spiritual aid. He met Father Gilet, who was his countryman, and was much pleased with him. The Bishop pleaded the cause of the poor French Canadians with so much earnestness that he succeeded in getting the consent of the Redemptorists to make a foundation in Michigan. Father Gilet was appointed Superior of the new foundation.

Among the penitents whom the Redemptorists had gathered around them in large numbers were two young women, Teresa Maxis and Charlotte Ann Schaaf. Teresa Maxis had been for some time under the direction of Father Czackert, who knowing that she was desirous of consecrating herself to God in the religious state did not fail, as she tells us herself, to give her the necessary trials in order to find out the will of God in her regard.

Through Father Czackert she had become acquainted

with Father Gilet. Thoroughly conversant with the French language, she had attended with pleasure the exercises given by Father Gilet in the little chapel. To her on the eve of his departure for Detroit Father Gilet unfolded many of his plans for the new mission. He spoke particularly of the need of Catholic schools, and asked her if she would be willing to go to Michigan to take up that work. She gave willing consent, and Father Gilet promised to send for her when his plans had matured.

Father Gilet's first mission was at Saint Paul's, a country parish on the border of Lake Saint Clair, ten miles from Detroit. The chapel in which he gave the mission was built on the farm of Mr. Joseph Renauld. Mr. Renauld had built the chapel at his own expense and contributed largely to its support. Here it was that Father Gilet met another chosen soul who in the designs of God was to be his co-laborer in the work. Mr. Renauld's daughter, Teresa, expressed to Father Gilet her desire to consecrate herself to God in some religious community. He advised her to continue to pray, and in the meantime he would inquire where she could be received. When he returned the following year he told her about his intention of establishing a congregation of religious teachers at Monroe, and promised to send for her as soon as he could get means to provide for them.

Father Louis had selected the little town of Monroe as the place most suitable for the establishment of a French foundation of Redemptorists. Large numbers of French Canadians had settled there, who, owing to a scarcity of priests, had grown lukewarm and negligent in the practice of their religious duties. Their spiritual condition saddened the heart of the zealous

missionary. "The fields were white with the harvest but the laborers were few." In a letter written to his Provincial, the Very Reverend Father de Held, C. SS. R., Father Gilet says:

"It is with the greatest joy that I receive news from Belgium and above all from your Reverence. I received your letter in August on my return from a long journey I had made to Baltimore to regulate affairs with Father Alexander concerning our new French foundation. I am glad to hear that you approve of my enterprise and I count on your Reverence to support it, for it must contribute largely to the glory of God in a country where are found many abandoned souls deprived of all the aids of religion. In selecting the little city of Monroe for our establishment, I had in view to make it the centre of a mission whence our fathers can go to the different parts of the large State of Michigan, and even beyond it to give regular missions and to repeat those already given. We have been more than a year at Monroe. My companions at present are Father Poilvache, two candidate lay-brothers, and an Irish student of theology. Our church, which is Gothic, is one hundred feet long and fifty feet wide, with a tower one hundred feet high; but as it is too small to accommodate the faithful we have commenced the work of adding a sacristy of twenty-eight feet. At the back of the church I have laid the foundations of a brick convent which will be thirty-five feet wide and seventy feet long. I hope to complete the work this year.

"Our parish at Monroe is composed of French Canadians, Irish and Germans. Besides the parish property so-called, nine stations constituting part of the parish are attended by us, seven of which are comprised entirely



RIGHT REVEREND BISHOP LEFEVRE
Bishop of Detroit

of Irish. Judge by this whether I stand in need of a fast horse! I will soon have served an apprenticeship in the art of riding. Being forced to speak English, I have succeeded pretty well, so that now I frequently preach in that language. Father Poilvache usually attends the parish and French missions. As to missions that are called for from other parts, I have been obliged to refuse them until the arrival of other fathers. My furthest station from here is about sixty miles. We, therefore, carry the holy Viaticum to the distance of sixty miles from Monroe. An immense field is open in this country to the sons of Saint Alphonsus. The good that has already been performed by the grace of God is incalculable; but who can measure all that is yet to be done? How many missions demanded! How many French congregations yet deprived of priests and for how long a term! I desire to be everywhere when I think of so many needs. Often when casting my eyes on Europe, and particularly on Belgium, I cannot but be astonished to see among so many priests so few who dream of the vast field that lies open here to their zeal.

"The Catholic religion has spread particularly here in Monroe. Many Protestants have already made their abjuration, and I have about a dozen more who are under instruction. Catholics by becoming temperate have at the same time become fervent. To renounce spirituous liquors is the first point; then I insist upon it and increasingly preach temperance from a conviction that it is the first step for a Canadian toward becoming a good Catholic. During the past year and a half I have given the pledge, that is, received the promise of temperance, from 4000 Canadians, who are divided into four societies. That of Monroe numbers 2200 members. The society is established in the manner of a

confraternity having monthly meetings and a rule approved by Bishop Lefevre.

"Such, my Reverend Father, in a few words is the result of our labors. God has visibly blessed them and has made use of weak instruments like ourselves to recall so many abandoned souls to the practice of religion. All bless our Lord for the happy change effected among the French. Even the Protestants are astonished and more than ever they have borne witness to the truth in their journals, and acknowledge their inability to effect like results.

"I alone complain in seeing fall upon me the care of the new foundation, the fatigues of so many stations, and above all those of the Irish. I am always sustained by the hope that you will not abandon me and that you will lighten the burden that has been placed on my shoulders by placing me at the head of this mission.

"Send me, if you please, a good Father to be in charge, and above all some zealous missionaries.

"As for health, there is nothing to fear. No one was ever more feeble than myself in this respect, and now with the Canadian fare, frugal as it is, I am able to sustain alone the fatigue of an entire mission, preaching two or three times a day. Why can I not have some confreres from Liège? Have the goodness to thank M. K. for his kindness in sending me his journal which I received regularly.

"My regards to all my confreres at Liège."

Father Gilet was a man of large vision. He foresaw that if his work in Michigan was to endure, it must be built on the sure foundation of Christian education. In the whole vast territory embraced in the Detroit Diocese there was not one Catholic school

outside the city of Detroit. The one Catholic school in Detroit was conducted by Rev. Gabriel Richards, who later in conjunction with John Menteith, organized the present University of Michigan at Ann Arbor. Children were growing up without any knowledge of our holy faith and mixed marriages with their attendant evils continued to weaken its foundation. Father Gilet realized that he must have schools in which the knowledge, love, and service of God would be given due importance. But how was he to accomplish his purpose, where to get the means, where the teachers? In one of his letters he tells us:

“In a visit to my neighbor, Father Rappe, pastor of Toledo, and later Bishop of Cleveland, who formerly had been a chaplain of the Ursulines at Boulogne, France, I learned that he was anticipating the arrival of three Ursulines for his parish in Toledo. His project delighted me, but not being for my own parish it awakened a feeling of regret. On one occasion, when my friend was congratulating himself on his good fortune, I said to him, ‘Since I cannot find the means of obtaining religious, I shall establish some.’ My intention was to lay the foundation of a little religious community which, with the help of God, would develop itself later.”

He was all the more encouraged to do so since the Redemptorists believed themselves to be permanently established in Monroe. Bishop Lefevre, charmed with the success of the mission, had made a contract with the Fathers by which they were to remain in Monroe and have charge of the French congregations. In return, the Redemptorists were pledged to

deliver a sermon in French every Sunday for ninety-nine or one hundred years. Another incident happened at the time which argued well for the permanency of the establishment. Father Gilet was anxious to build a convent for the Fathers; but the church and its surroundings in Monroe were in the hands of trustees. Before undertaking to build, Father Gilet called a general meeting of the congregation and trustees. Having assured them that the Redemptorists were to be established permanently in their midst, he asked them to relinquish, in his favor, the right to the church property. His request was unanimously granted and a deed drawn up and registered. Father Gilet began at once to build a house for the Fathers, the French Canadians willingly aiding in its construction. The Fathers at that time occupied two small houses of one story each, about one hundred and thirty feet distant from each other. One was the old presbytery, the other a little log cabin opposite the church. Father Gilet's plan was to use these two little houses for a convent and school when the Fathers had taken possession of the house which was then being built.

The Arrival of the Sisters

In the summer of 1845, Father Gilet, eager to begin the proposed foundation, wrote to Father Czackert concerning Teresa Maxis and her promise to come to Monroe. Teresa had been anxiously awaiting the summons, and urged Father Czackert to give her the necessary permission. This he did after she had, at his suggestion, made a novena to ascertain the will of God. Her preparations were quickly made, and on the eighth of September, the Feast of the Nativity of the Blessed

Virgin Mary, 1845, she left Baltimore with the blessing of Father Czackert and that of the Reverend Father Delual, a saintly Sulpician who was at that time Superior of Saint Mary's Seminary. Father Czackert had given her letters of recommendation to the Redemptorists. Father Delual gave her the necessary instructions for the journey and letters of introduction to the Sisters of Charity, where she would have occasion to stop on the way.

At the end of ten days she arrived in Detroit, and was cordially received by Bishop Lefevre. She was not a stranger to his lordship, having met him during his visit to Baltimore. After some conversation, Bishop Lefevre sent Teresa to the Sisters of Charity. The next day he sent one of his priests to accompany her to the boat for Monroe. On the boat she met General Smith, of Monroe, who was returning from a trip to New York. On learning who she was and what was her mission to Monroe he became all courtesy and attention. When they landed he took her in his carriage to the house of the Fathers, where she was kindly received. Father Gilet had arranged to have her stay with Mr. and Mrs. O'Connor, of Monroe, who had offered the hospitality of their home until the convent was ready.

Teresa's first care was to write to Miss Charlotte Ann Schaaf, an American and a native of Baltimore. Miss Schaaf was anxious to be associated in the work to which Teresa had been called, and had exacted a promise from Teresa that she would send for her when she arrived in Monroe. The chosen two enjoyed the hospitality of their kind entertainers for four or five weeks. At the end of that time the Fathers had vacated their humble little dwellings, and the two can-

didates took possession and began to make preparations in earnest. As they had to pass from one house to the other, Father Gilet erected a high fence, a sort of enclosure, "to hide them," as he said, "from the Americans on the other side of the Raisin River." He had sent word to Mr. Renauld of the Sisters' arrival in Monroe, and early in November Mr. Renauld came to Monroe with his daughter Teresa. Having now three candidates for the proposed congregation, Father Gilet prepared a rule founded on the rule of Saint Alphonsus and submitted it to Bishop Lefevre for approval. In answer Bishop Lefevre sent the following letter:

DETROIT, *November 28, 1845.*

Dear Sisters:

The Reverend Father Louis Gilet, having favored me with the perusal of the constitution and rules designed for your community, I am happy to say that I find them wisely conceived, easy and very proper to obtain the great objects of your institute. Wherefore, I cannot but regard them as the most efficacious means to further the designs of God upon your infant but promising community and each one of you in particular; and as these rules are founded upon the maxims of the Gospel and the doctrines of Jesus Christ, so you ought to consider them as emanating from God Himself, and be persuaded that, if strictly adhered to in every point, they will surely and safely conduct you to that degree of Christian perfection and of eternal bliss designed by God for those whom He calls to that religious state of life.

Wherefore, after mature reflection and invocations of the Holy Ghost, we have approved and adopted them as the constitutions and rules of the Sisters established

at Monroe, in the State of Michigan. Hoping that you all will be steadfast and diligent in the strict observance of the rules, that so by good works you may make your calling and election sure and thus inherit the eternal reward promised by God, I remain,

Your humble and devoted servant in Christ,

PETER PAUL,

Bp. Zela, Coadj. Adm. Detroit.

A difficult point yet remained for Father Gilet to decide, namely, the habit of his future religious. It was one, he tells us, which gave him much concern. "I repaired to Toledo to examine the habit of the French Sisters of Notre Dame—but I kept my plan a secret. I tried to remember the style of the veil and guimpe, but added the scapular which I deemed a great improvement." He could not have carried away with him a very vivid impression of what he wanted, for later he had to make a second visit, this time accompanied by Teresa and making no secret of the object of his errand. The Sisters very readily gave Teresa the pattern of different parts of the habit, and with these the three candidates were able to design a new habit. When all was in readiness the postulants entered into retreat. Reverend Father Gilet himself conducted the exercises. The retreat closed the first Sunday in Advent, November 30, 1845. On the morning of that eventful day, the two eldest candidates, Teresa Maxis and Ann Charlotte Schaaf, were clothed in the habit and made their vows according to the formula of the Redemptorists' Rule.

The ceremony was performed privately in the sacristy after High Mass. The Sisters received the names they had borne in the world; Teresa Maxis, Sister M.

Teresa, and Ann Schaaf, Sister M. Ann. Father Gilet placed the new congregation under the patronage of the Immaculate Conception. Sister Teresa was named superior and Father Gilet placed in her hands a copy of the rule.

The reception of Teresa Renauld as Sister M. Celestine was deferred until the eighth of December, the Feast of the Immaculate Conception. Writing of this first public reception in after years Father Gilet said: "Never had such a ceremony been witnessed before in the city. It was a real revelation to the people. The church could not contain the crowd anxious to see the being who to them seemed to belong to another world; and when, after the ordinary questions and the blessing of the habit and veil, the postulant wearing the bridal veil of white was led to the small adjoining chapel from which she soon reappeared in the habit of the novice, the audience was electrified, so eager was it to see the one who of her own free will renounced all things to follow our most holy Redeemer and have part with Him in saving souls."

The initial step had been taken, and from the records which were kept—notes of Mother M. Teresa and the diary of Sister M. Celestine—we can form a vivid picture of the hardships and privations of these early pioneer days. Mother Teresa writes: "From the time we met and commenced to live in community, the rising hour was at half-past four. Sister Ann and Sister Celestine slept in the old presbytery, I with a girl in the other house where we met for prayers and meditation. The Angelus rang at five. We had meditation till half past five, after which we assisted at Holy Mass. Sometimes the Fathers were absent from home, giving missions or on a sick call. On such occasions we would

make the Stations of the Cross to which we gave the name of 'White Mass.' On Communion days we received with the Brothers before Mass. On Fridays, Father Louis when at home would give us a conference. When there was no conference we had spiritual reading in common. On other days we had spiritual reading at five o'clock in private. Having no chapel in the house we made our daily visit to the Blessed Sacrament in the church which was across the road.

"The winter of 1845 was very severe and the cold intense, at least the two Baltimoreans thought so. We had none of the modern conveniences and at times were badly off for water for daily use. The Brothers' assistance was required to break the ice on the river. In order to draw water for drinking purposes we were obliged to go for it to a well some distance away. We had a little shed for a kitchen. In it besides a cooking stove there was an old cupboard in which we kept our few dishes. On rainy days we had to carry an umbrella in going from the refectory to this kitchen, and very often in the little refectory we got a good sprinkling. Sometimes the snow drifted in through the chinks and formed a carpet for our refectory floor."

Their table was meagre indeed. No one ever heard them utter a complaint, nor did they even make mention of it to their founder, though he often sent them food from the Fathers' table, confident that they were in need. In Sister M. Celestine's diary there is a vivid description of the first meal taken together in the log convent. "We made up some kind of breakfast," she writes, "with the frugal fare provided for us and our dearth of the necessary cooking utensils. We gathered up a few broken dishes, knives, and forks; but the law of compensation was carried out to the letter, for she

that had a cup, had no saucer, and she that had a spoon, had no fork. Our furniture was in keeping with our surroundings—a small table, two chairs, a three-legged stool and a bench. We rejoiced in our poverty, knowing that God would provide for us who had no other desire than to love and serve Him." Their very privations and trials served as a bond to unite them more closely to Him whose Cross they had so generously taken for their portion. In after years they could say: "The sacred memory of those early days has never faded away. That home was filled with life and light and love which no darkness overshadowed, no desolation made drear."

In the rule which Father Gilet placed in Mother Teresa's hands on the day of her profession, there were two points upon which he laid great stress, namely, the personal sanctification of the members of the institute and the necessity of earnest preparation for the apostolate of teaching for which they had been established. He fully realized that the two aims were so intimately united that one could not be attained without the other. To be a religious teacher one must first of all be a religious.

He, himself, took complete charge of the spiritual affairs of the community, and personally conducted all the exercises, prayers in common, meditation, examen. He taught the Sisters how to recite the Office of the Blessed Virgin, and was careful to instil into them a love and reverence for the rubrics of the Church. In season and out of season he impressed them with the necessity of ever tending toward that perfection to which as religious they were bound to aspire. He unceasingly endeavored to foster in them the spirit which Saint Alphonsus had bequeathed to the Redemp-

torists—a spirit of charity, humility and simplicity. Their charity was to be all embracing, its first object the members of their own community, who should have but one heart and one soul, loving one another with an affection founded on spiritual rather than on natural motives. The poor, the ignorant, and especially abandoned souls were to be the objects of their tenderest solicitude. In humility they were to strive to imitate their Spouse and Master, Jesus Christ. The simplicity which he taught them to cultivate was a singleness of aim in seeking God and God alone in all things. In his conferences he often took occasion to remind them that their institute was founded on Calvary, that they were called to serve a crucified Redeemer by whose example they ought to crucify their senses, imagination, and caprices for the love of their divine Master. It was a rugged path over which the zealous founder led these chosen souls—but he himself led the way and by his example of perfect self-renunciation they were encouraged to persevere in their arduous undertaking.

The Log Cabin School

His next care was the school, which, after the spiritual perfection of the Sisters, was the work nearest to his heart. Father Gilet had a high ideal of Christian education. He was fortunate in the choice he had made of subjects to carry out this ideal. They had enjoyed exceptional educational advantages, and were fitted both by nature and grace to carry on the apostolate of teaching. The first prospectus which they prepared gave evidence that they had the right ideas concerning the education of girls. The system of education outlined in this first prospectus of seventy-five years ago

will compare favorably with any issued by our modern institutions.

The seeming incongruity between the little log cabin school house of two rooms and the ambitious prospectus vanishes when one reflects that, after all, fine buildings and up-to-date equipment do not make the school any more than material comforts make for civilization and culture.

The prospectus was published in the Monroe Journal of December 25, 1845.

YOUNG LADIES' ACADEMY

MONROE, MICH.

The institution lately established in the city of Monroe, with the approbation and under the patronage of the Right Reverend Peter Paul Lefevre, Bishop Administrator of Detroit, is situated in the most beautiful and healthy part of the city, opposite the Catholic Church.

The institution combines every advantage that can be desired in a Literary Institute for young ladies. Having been engaged for many years past in the instruction of youth, these ladies will endeavor to justify the confidence of the parents who may entrust their children to their care. The plan of education, together with the benefit of Christian instruction, unites every advantage that can be derived from a punctual and conscientious care bestowed upon pupils in the branches of science suitable to their sex, and from the uninterrupted attention which is given to form the manners and principles of the young ladies and to train them in habits of order, neatness, and industry. The diet is good, wholesome and abundant; spacious grounds afford the pupils the facility of pleasant walks and useful bodily exercises. Their health is the object of constant solicitude. In sickness they are affectionately attended to and never are they left a moment beyond the reach of inspection.

TUITION

The branches taught are Reading, Writing in various styles, Grammar, both French and English, Arithmetic, Chronology,

Mythology, Polite Literature, Geography, Elements of Astronomy, Natural Philosophy, Domestic Economy, Bookkeeping by Single and Double Entry, History, Sacred and Profane, Ancient and Modern; Plain and Ornamental Needlework, Bead Work, Tapestry, Lace Work, Embroidery with Gold and Silver, Painting, Worsted Flowers, Music, Vocal and Instrumental.

The Scholastic Year commences on the first Monday in October and closes with a public exhibition and distribution of premiums on the last Tuesday in August. Pupils will be admitted for no less than a half session.

TERMS FOR BOARDERS

Board and Tuition per session	\$70.00
Half Boarders	35.00
Washing if done at the Institute	10.00
Mending	2.00

TERMS FOR DAY SCHOLARS

Infant Class per quarter	\$2.00
Elementary School	3.00
For the more advanced	6.00

No extra charge for French

EXTRA CHARGES

Vocal Music with the use of piano	\$12.00
Worsted Flowers	6.00

Boarders pay the current charges half a session in advance; day scholars, per quarter.

For further information apply to the superior of the institute. The classes will commence on the fifteenth of January.

SISTER M. TERESA, Superior.

The academy was opened January 15, 1846. The preceding day Father Gilet had sung the Mass of the Holy Ghost and had preached an eloquent sermon on Catholic education. His exhortations had the effect intended. The next day found the two school-rooms overflowing with eager, happy children, while a throng of fathers and mothers stood around the door earnestly

soliciting Father Gilet to receive their children who were beyond the age limit he had named for admittance. The kind-hearted priest could not refuse, and the Sisters willingly gave up one of the two rooms in the little log convent to accommodate them. Charity is ingenious, and the Sisters with very limited accommodations also found room for five or six resident students, whose homes were too far away to permit them to attend day school. An additional building was a necessity, and God, Who is never outdone in generosity, soon provided the means. Madame Josette Godfroy Smith, the sister of the mayor of Monroe, entered the convent in the Spring. She had made application earlier and had been admitted; but her entrance was deferred on account of the settlement of her estate. The ceremony of her reception took place on the twenty-sixth of May. She received the habit from the hands of the Very Reverend Peter Kindekins, who represented the Right Reverend Bishop on that occasion. Father Gilet says of her: "She was of a character firm and active, and enjoyed the esteem and respect of the whole population of Monroe. I considered that she would, after a year's novitiate, make a good superior for our little community." She received the name of Sister M. Alphonsine.

Sister Alphonsine had previously disposed of her estate in favor of the community, and so gave it the first material assistance it received. But Father Gilet too was solicitous for its temporal welfare. In one of his letters he writes: "Invited soon after to preach the Lent at New Orleans, I undertook a long journey, hoping to find there, perhaps, some help for my poor Sisters. Instead of simply a retreat, it was a mission which produced the most extraordinary results; so much

so that I was obliged to remain for two months to hear confessions. I was well repaid for my labor. I received five hundred and twenty-five dollars from the congregation and three hundred dollars from the trustees. I returned to Monroe with thirteen large boxes filled with furniture of every description. I was rich, and from that time the condition of the Sisters began to improve."

The school closed on the second of August. There were the usual examinations, Mother Teresa tells us, and the distribution of premiums. There was no room in the convent large enough to accommodate the many parents and friends who were anxious to attend, so the closing exercises were held in the church. The Bishop presided, and expressed his deep pleasure and gratification at the work which had been accomplished. It was on this occasion that his Lordship presented the community with a statue of the Blessed Virgin.

The first vacation was very short, and school opened for the second year on the first Monday in September. Increased attendance made it imperative for the Sisters to begin at once the work of building a new convent. In 1847 a large two-story frame structure with a small tower was erected. The tower gave it a convent-like appearance. The bell in the tower had formerly been in old Saint Anthony's Church and had called devout worshippers to services for more than fifty years.

In December, 1846, the annual retreat of the Sisters was held for eight days preceding the feast of the Immaculate Conception. On that day, Sister Celestine's novitiate being ended, she was permitted to make her holy profession. The renewal of vows took place on that day, according to rule. The custom of holding the annual retreat in December was continued until the

year 1858. To avoid a break in the school term in the middle of the year, the time of the annual retreat was transferred to the vacation period. It is now held from the sixth to the fifteenth of August. In the beginning of the institute the renewal of vows was held twice a year, on the feast of Saint Alphonsus, the second of August, and on the eighth of December. The former custom has been discontinued.

The school year 1846 to 1847 went on quietly. Owing to the work on the new convent there was no distribution of premiums at the end. On the second of August, Sister M. Alphonsine made her profession. The growth of the community was slow during the first years. Sister M. Alphonsine was the last to be received by Father Gilet. Two more candidates presented themselves in 1849. Miss Mildred Whipple, a niece of Sister Alphonsine, was received with the name of Sister Mary. She had been a pupil of the Sisters from the beginning, and was the first pupil to enter the community. Her entrance was followed by that of Miss Mary Soleau, who became Sister Mary Rose.

After an interval of five years, three more candidates were admitted: Miss Mary Ann Walter, of Rochester, N. Y.; Miss Ann Elizabeth Walsh, of Prescott, Ontario; and Miss Mary Renauld, Sister Celestine's sister. Miss Walter received the name of Sister M. Aloysius; Miss Walsh, Sister M. Ignatius; and Miss Renauld, Sister M. Francis. One year later the number in the community was increased by five more members: Miss Mary Lafferty as Sister M. Philomena, Miss Mary Ann Martin as Sister M. Magdalena, Miss Phoebe Walker, Sister Ignatius' sister, as Sister M. Joseph, Miss Susanne Lafontaine as Sister M. Ligouri, and Miss Eleanor Duillette as Sister M. Gerard.

Departure of Father Gilet

But the consolation of witnessing the community's gradual development was to be denied the zealous and worthy young founder. Three weeks after the opening of school in 1847, Father Louis Gilet was recalled to Baltimore. The withdrawal of Father Gilet at this critical period would seem, humanly speaking, to be the death knell of the congregation. That it survived this great trial, as well as many others that God had in store for it, is proof that it was God's work and not that of man.

Years passed, and no message came from Father Gilet to cheer the hearts of his spiritual daughters. Some faint rumors of his missionary labors in North and South America, his return to France and his entrance into another religious Order did reach them from time to time, but the information they were able to glean was vague and indefinite. Time could not efface his memory from the hearts of these faithful ones. The novices, before they passed from the peaceful shelter of the novitiate, were made acquainted with the story of their saintly founder, and the remembrance of his zeal and heroic self-sacrifice became one of the most religiously guarded traditions of the congregation.

II. THE FORMATIVE YEARS

Father Francis Poilvache

AFTER the departure of Father Gilet, the saintly Father Francis, who had shared with Father Gilet the work of forming the Sisters in the religious life, provided for the wants of the little community. The opening of school had to be deferred some weeks until the new convent was completed as there was no place in which classes could be held. When all was in readiness the Sisters joyfully took possession of their new home. The ceremony of blessing the new convent was fixed for the Feast of the Epiphany, but Father Francis blessed it privately before the Sisters took possession.

In the meantime Father Smulders, C. SS. R., had been appointed director of the Sisters to replace Father Gilet. Father Smulders was no stranger to the little community. Both Mother Teresa and Sister Ann had met him in Baltimore, and knew that he was in full sympathy with the work initiated by his predecessor, Father Gilet. He was cordially welcomed, for all felt that they would find in him a father and friend, and such indeed he proved himself to be. The school was his especial care. He visited it daily and took upon himself the charge of the classes in Christian Doctrine. Mother Teresa tells us that she was deeply impressed with the first religious instruction the good Father gave on the Sign of the Cross and prayer. The Sisters were always present at these instructions, and so learned from the example of the zealous priest how to present



REVEREND EGIDIUS SMULDERS, C.S.S.R.

the truths of our holy faith in the manner best adapted to impress them upon the minds of children.

Father Smulders was not content with the mere giving of instructions. He was familiar with the sound pedagogical principle that knowing and doing should complement each other, and that to make instruction vital it is necessary that the truths imparted should be carried into practice in the daily lives of the children. He was careful to insist upon the proper manner of making the Sign of the Cross, respectful posture during prayer, and careful enunciation of their prayers. He taught them how to assist at Mass, and helped them in their preparation for the reception of the Sacraments. He carefully watched over the formation of their habits, and in his conferences with the Sisters stressed the importance of character formation in their work with the pupils. He realized, too, that these children, carefully instructed and trained in habits of virtue, would become apostles not only in their homes but in the neighborhood in which they lived. It was through the children that he succeeded in introducing in Monroe the practice of attending daily Mass. He had small tickets printed with the words "Early Attendance." These were distributed each morning to the pupils who had assembled in the class rooms before the eight o'clock Mass. At the end of the month these small tickets were exchanged for a large one. At the end of the year the large tickets were added to the good points earned in lessons and deportment.

The winter of 1848 was a time of trial for the Monroe Mission. An epidemic broke out called the black tongue or spotted fever, and made sad havoc among the people. Some days as many as five funerals were held from the church. The Fathers were kept busy

answering sick calls day and night. The suddenness with which the malignant disease did its deadly work was alarming. Often death resulted within twenty-four hours after the first seizure. Father Francis had gone to Best, a country parish some miles distant from Monroe, and Father Smulders was left alone. The sick calls were so frequent that sometimes he had scarcely time to put the Blessed Sacrament back in the tabernacle before he received another call. The constant strain was too much and at last he succumbed. Still, his illness did not prevent him from reading a funeral Mass the next day. Thinking it was to be his last Mass, he offered it as a preparation for his own death, which he believed to be inevitable. But the Lord willed his recovery, and when Father Francis returned from Best, Father Smulders was able to leave for a mission at Stony Creek. He left reluctantly, for he knew that Father Francis was not strong, and he feared the consequence as the epidemic was still raging. Nor were his fears groundless. A few days after Father Smulders had opened the mission at Stony Creek he received word that Father Francis was ill, and before Father Smulders could reach Monroe Father Francis had gone to his eternal reward.

Father Francis was stricken with the disease January 26th. That morning he went to the convent before the eight o'clock Mass and asked Mother Teresa to assemble the little community of four members, as he wished to give them a conference. The request for a conference at that unusual hour excited not a little surprise. His theme was detachment from the world and closer union with God. In a beautiful discourse, during which he seemed inspired, he dwelt upon the beauty of religious life and its rewards. He reminded them that

life is short and eternity long; that their life of sacrifice would not only secure their own salvation, but that they would be instrumental in securing the salvation of countless souls. He reminded them, too, that in proportion to the closeness of their union with God would His word be realized in them. "I have chosen you and I have appointed you that you go forth and bring fruit and your fruit shall remain." Then he blessed them for the last time, saying: "Honored by the title of Mary Immaculate, honored as servants of her Immaculate Heart, devoted children of Saint Alphonsus, may God bless you and may you proceed prosperously and rule."

After the eight o'clock Mass he gave catechism instruction to the children. At noon he had a high fever, and became unconscious. Just before death he became conscious, and in clear ringing tones exclaimed: "My God, how good Thou art!" With these words the saintly priest yielded up his soul to the Divine Redeemer whom he had so faithfully served. He died a martyr to charity, the first Redemptorist to go to his reward from the fruitful vineyard of the American Missions. The cause of Father Francis' beatification is now being advanced in Rome.

The following tribute to his memory was published soon after his death in the "Monroe Journal":

February 12, 1848.

My dear Friend:

I have just received your letter in which you inform me of the sad and afflicting news of the death, as sudden as it was premature, of Reverend Father Poilvache, a priest of the Congregation of the Most Holy Redeemer, who died at Monroe, Mich., on the night of

the twenty-sixth of January last, after an illness of from ten to twelve hours. For twenty years a faithful witness of the virtues of the deceased, a companion of his early youth and of his studies as well as of his apostolic career, I have been able to appreciate the purity of his soul, the goodness of his heart, and the heroism of his virtues. It would also have been a sweet consolation for me to have been present at his last hour; but God has otherwise ordained. Voluntarily exiled for the love of Jesus Christ, he died in a foreign land, many thousand miles from his native country, leaving to his parents and friends no other inheritance than his lessons of virtue, and of himself no other remembrance than his name. It is not so much to contribute to his memory as to console his many friends and to render our dear deceased a last tribute of attachment that I transmit to you this short biographical notice of Father Poilvache, who is at present mourned not only by the Congregation at Saint Mary's, but by all the Catholics of Michigan.

Father Poilvache was born May 12, 1812, in the village of Eban-Emael, in the Diocese of Liège in Belgium. His estimable parents are still living. They are in easy circumstances, and enjoy in their country a great reputation for virtue and probity. Young Francis commenced early in his life his studies at the Royal College of Liège, and completed them under the guidance of pious and learned masters in the Petit Seminaire at Liège, established in the ancient Abbey of Rolduc. It was in this happy asylum of virtue and piety that his vocation to the religious state, as well as mine, was formed and matured, and on the ninth of September, 1834, he entered as a novice the Redemptorist Convent at Saint Trond. He was then twenty-two years of age.

The year of his novitiate being finished, he was admitted to the religious profession of the perpetual vows of poverty, chastity, and obedience. As he had been in the world a model of regularity, he was in religion a constant example of a true religious. His ill health, which did not permit him to apply his mind, delayed for some years his theological studies, and he was not ordained priest until July 3, 1842. From that time he exercised the holy ministry in Belgium with a zeal and devotedness that caused his departure to be deeply regretted.

He had for a long time ardently desired to go to America. His zeal and his charity kept his mind constantly turned to these distant regions, particularly after he heard that beyond the ocean in a remote corner of America in Michigan there was a certain number of Catholics speaking the language of his country, who, on account of the scarcity of priests, were deprived of the consolations of religion. Continually haunted by this thought, he solicited for two years the permission of his Superiors to devote himself to the salvation of these abandoned souls. His generous offer so long tried, was finally accepted, and three hours later he was on his way to the United States. After a voyage of thirty days he landed on the hospitable soil of America, which became his new country and the place of his grave. He was first sent to Rochester, where he was charged with the care of a French and German congregation; some months afterward he received orders to go to Michigan, which was to be the field of his last earthly labors. It was there he worked for nearly four years, with a fervor and devotion truly worthy of an apostle of Jesus Christ, which rendered his name dear to all who knew him. His courage never wavered, his

zeal never relaxed when he was called to any place to exercise his ministry. How often, when sick himself, did he not leave his bed at night to carry to others the consolation of religion, frequently travelling a great distance, fearing not to expose himself to the scorching sun of summer or to the cold winds of winter. The children, the poor, the afflicted, the sick—all experienced the effects of his constant charity.

His charity and devotedness were not confined to the limits of Monroe. Oh! how many evangelized and fervent parishes are indebted to him after God, for the happy changes of which Michigan is today the witness. How many families, how many individuals owe to him the peace and serenity that they enjoy since their return to religion! It was above all in our great missions that Father Poilvache knew how to manifest the resources of his apostolic zeal, and the unalterable sweetness of his character which enabled him to subdue the most obdurate hearts. It was then that, entirely forgetful of himself, he appeared no longer the weak and suffering man but the indefatigable apostle, whose only hunger and thirst was the salvation of souls. On these occasions he knew how to throw off his habitual infirmities in order to clothe himself alone with the strength of Jesus Christ. Such in a few words was the public life of Father Poilvache. God alone was witness to the many acts of interior virtue which were practised by this man of God, this true religious.

So many arduous labors could not fail to destroy a constitution which had always been weak, particularly since his charge of the French congregations. For a long time Father Francis had felt his strength sensibly diminishing, and was not deceived with regard to his approaching death; much less did he fear it. His last

words on my parting with him on the fourteenth of November, to which I did not then pay attention, have proved but too true. "Adieu," he said to me, "in three months I shall no longer be of this world."

Father Francis was the first member of the Congregation of the Most Holy Redeemer who died in America. Without doubt he has gone to a better world to receive the reward of his labors and sacrifices. He left to his brothers in religion, as an inheritance and consolation, the remembrance of his virtues as an example; to his parents, who are still ignorant of his loss, the consolation of having given an apostle to the Church; to his friends, to the congregation of Monroe, and to the French settlers of Michigan, the lessons of salvation that he never failed to teach them by word and example.

Such will be the most lasting and most glorious monument that can be raised to the memory of this apostolic man; and the pious remembrance of Father Francis engraven in the hearts of the French Canadians will be the living epitaph that time will not efface.

LOUIS GILET, C. SS. R.

Father Francis' death was a great sorrow to the infant community. He had been with it from the beginning, aiding Father Gilet in its organization and above all both by precept and example, leading the Sisters in the way of perfection. His counsels and the remembrance of his virtues are a precious heritage, and the community can truly say that it is the posterity of saints.

*Growth under Father Smulders and Other
Redemptorists*

Soon after the death of Father Francis, Reverend

Father Cronenberg and Reverend Peter Steinbach were sent to assist Father Smulders. This timely assistance enabled Father Smulders to visit more frequently the different stations and in accordance with the holy rule, the zealous missionary sedulously sought out the poor, the most needy and the most abandoned souls as the object of his priestly ministrations. His heart was often saddened at the sight of so many young people, especially girls, who were growing up without any instruction in the truths of our holy faith. Many of these when they reached a certain age went out to service among Protestants, and having very little knowledge of our holy religion were in great danger of losing their faith. The Fathers tried to remedy this state of affairs, but the time of the missions was wholly taken up with the hearing of confessions, administering the Sacraments and attending to other spiritual needs. It was then that Father Smulders conceived a plan by which the Sisters would do their share in remedying this evil. Every year from May to August the Sisters were to receive as boarders the children and young girls from outlying districts, and prepare them for the reception of the Sacraments. Then it was that the preparation of children and adults for the reception of the Sacraments became a part of our rule.

The convent was too small to accommodate all the young girls whom the zealous priests assembled to share in the benefit of the new work, but the Sisters managed to take care of all during the day, and the good-hearted people of Monroe afforded them shelter at night. The first class numbered thirty. Miss Frances Adams, the daughter of Doctor Adams, offered her services in instructing the children. Father Smulders assembled them every day in the church, and at

the end gave a retreat preparatory to the reception of the Sacraments. The Bishop was invited and administered the Sacrament of Confirmation. Thus was inaugurated a work that has been productive of untold good and has brought many blessings to the community.

It was in this year, 1849, that the little community of four received two new postulants: Miss Mildred Ann Sophia Whipple, niece of Sister M. Alphonsine, and Miss Mary Soleau. Miss Whipple, who received the name of Sister Mary at her reception of the habit on Easter Sunday, April 8th, was the first novice received into the community by Father Smulders. Miss Soleau, Sister M. Rose, who was received soon after Sister Mary, had a brother in the Redemptorist Order.

The number of pupils increased rapidly and again it was necessary to build. Father Smulders, with the approbation of the Bishop, erected a building to the right of the convent, forty feet wide and thirty feet long. There were in it two class-rooms separated by a partition, having a rolling door. On the occasion of the distribution of prizes the two rooms could be thrown into one. What seemed to please the Sisters most was the window with which the rolling door was provided. When school was in session, if necessity arose, one Sister could superintend two rooms.

Father Smulders had undertaken the building in the hope that the missionary fund of the diocese would assume the obligation of paying the debt. In this hope he was disappointed, and was in consequence greatly embarrassed. He could expect no aid from the congregation. The people were poor, and it was with difficulty that most of them could pay for the schooling of their children. But just at this time Father Bernard, the new Provincial of the Redemptorists, arrived in Monroe to

make his first visit. On hearing of the difficulty, and not wishing to leave the Fathers in embarrassment, he generously paid off the debt. His coming brought great consolation to the little community. He visited the convent and school, and expressed satisfaction at all that had been accomplished in so short a space of time. His fame as an orator had preceded him, and from all sides the people flocked to hear him. He preached on Sunday at High Mass a most consoling sermon on the mercy of God. Father Bernard visited Monroe on two other occasions, and each time manifested his fatherly interest and solicitude for the well-being of the Sisters and their work. He was especially fond of the children, and gave them sweets—candy, cake, and chocolate. On one occasion he made arrangements for an outing for the Sisters and their students. The holiday was pleasantly spent on the Lake shore about two miles from Monroe. Many other instances of the kindness of Father Bernard are related by the Sisters who, to this day, hold his name in veneration.

Just about this time a bitter partisan warfare was going on in different sections of the country. The native-born Americans showed not a little prejudice against the Canadian Catholics, even though there was no outbreak in Michigan like those that disgraced Philadelphia and other places. In order to disarm this prejudice, Father Smulders resolved to afford the members of his congregation an opportunity to give a public demonstration of their patriotism. He organized a Catholic celebration of the national holidays, especially the Fourth of July, in which the whole congregation took part. This celebration became a memorable family festival. It began with attendance at the Holy Sacrifice of the Mass. After Mass, all went in proces-

sion to the grove where the exercises were to be held. The Declaration of Independence was read, and an oration delivered by some speaker whom Father Smulders had invited. On one occasion the oration was delivered by Rev. Peter Cooney, C.S.C., of Notre Dame University, Indiana. Dinner was served for all by the ladies of the congregation. The remainder of the day was spent in amusements of various kinds. In this way the Catholics demonstrated their loyalty, and all danger of friction was avoided.

In her notes Mother Teresa says: "There was no Catholic celebration of the Fourth of July before the coming of Father Smulders. It was not needed then. The children remained at home with their parents. As for ourselves, we were glad to spend the day quietly together, sewing and talking. In the evening we sat on the gallery back of the convent and viewed the fireworks on the other side of the River Raisin."

Another event in which the Catholics took great pride was the distribution of prizes which took place each year at the close of school. According to the traditions which have come down to us, these affairs were carried out on a scale as pretentious as the commencement exercises of our day. There were songs, recitations, and orations on the programme. Some of the plays which were enacted on these occasions, were composed by the Sisters, others by Father Smulders and Mr. Sheran, the teacher of the boys. The entry of Pius IX into Rome from Gaeta was the theme of a charming French play written for the boys by Father Poirier. It was well produced and made a deep impression. Thus the work of the Sisters became widely known, and in a short time the reputation of the first Academy of the Sisters, Servants of the Immaculate

Heart of Mary, as a home of piety and culture, spread abroad.

Father Gilet had placed the little Community under the patronage of our Lady of the Immaculate Conception; had named them Sisters of Providence, and had given them a black habit. About the same time, devotion to the Immaculate Conception of our Blessed Mother was becoming widespread in the United States. In 1846, one year after Father Gilet laid the foundation of the little community and placed it under the patronage of the Immaculate Conception, the Bishops convened in the Provincial Council at Baltimore decreed that Mary Immaculate should be the patroness of the United States. The decree was confirmed February 7, 1847. The Redemptorists, true to the spirit of their founder, Saint Alphonsus, spread everywhere this beautiful devotion to Mary Immaculate, and when devotion to the Immaculate Heart was promulgated in Paris they were the first to practise it.

Mother Teresa and the Sisters were anxious to honor our Blessed Mother in her Immaculate Conception, and so petitioned Father Smulders to give them a title that would distinguish them in their devotion to her sublime prerogative. It was the eve of retreat. Father Smulders counselled the Sisters to pray fervently during the retreat that our Lord would be pleased to signify His will in regard to the change of their title. Each Sister, without consulting any other, was to make known to him at the end of the retreat, the title she thought would be best suited for the congregation and most pleasing to our Lady. The good priest was astonished at the end of the retreat to find that every Sister had chosen the same title, "Sisters of the Immaculate Heart of Mary." With the consent of Right Reverend

Bishop Lefevre, Father Smulders changed the name of the Congregation to that by which it was henceforth to be known, "Sisters, Servants of the Immaculate Heart of Mary."

The Sisters then expressed a wish to wear Our Lady's colors, and Father Smulders acceded to their request. First the scapular, and then the whole habit was changed to blue. It was Father Smulders who blessed the first blue habit.* Clothed in this livery, and bearing the beautiful and significant title of Sisters, Servants of the Immaculate Heart of Mary, the Congregation became the herald in the United States of the proclamation in 1854 by the saintly Pope, Pius IX, of the Immaculate Conception of Mary.

In the course of the year 1849, Reverend Father Poirier had been appointed assistant to Father Smulders. The number of English-speaking Catholics having increased in Monroe, Father Smulders had formed them into a separate congregation. Father Poirier, being French, took care of the French congregation at Saint Mary's, while Father Smulders looked after the interests of the English. In 1850 Father Poirier succeeded Father Smulders as superior of the mission.

The next few years were years of quiet, steady growth. The work of the school, of the preparation of children and adults for the Sacraments and of members for the novitiate grew apace. In 1853 Miss Mary Ann Walter, of Rochester, N. Y., Miss Ann Elizabeth Walker, of Prescott, Ontario, and Miss Elizabeth Renauld, sister of Sister M. Celestine, were admitted as postu-

*In a letter written to Sr. M. Genevieve October 9, 1871, Father Smulders states, "On the eighth of December, 1847, the new convent was blessed, the Sisters took the name of Sisters, Servants of the Immaculate Heart of Mary. The black scapular was changed to blue. Later the habit was also changed to blue."

lants. They received the habit on the second of February. Father Poirier gave them a three days' retreat and officiated at the ceremony. It was held in the convent, not in the church as were the former receptions. Miss Walter received the name, Sister M. Aloysius; Miss Walker, Sister M. Ignatius; and Miss Renauld, Sister M. Francis. The following year, five more candidates were received. They were Miss Mary Lafferty, Sister M. Philomena, Miss Mary Ann Martin, Sister M. Magdalena, Miss Phoebe Walker, sister of Sister Ignatius, Sister M. Joseph, Miss Susan Lafontaine, Sister M. Ligouri, Miss Eleanor Duillette, Sister M. Gerard. The entrance of Miss Phoebe Walker is worthy of special note because of her future work in the community. She was a native of Canada. At the age of twenty she was received into the Church and baptized by the Right Reverend Bishop Farrell of Hamilton, Ontario, Canada. During the summer of 1854 she came to Monroe to visit her sister, Sister Ignatius. While there she was advised by Father Poirier to make a retreat. She had long been desirous of consecrating her life to God in thanksgiving for the gift of faith. Father Poirier counselled her to remain at the convent. She followed his advice, and sent word to her aunt in Cornwall that she would not return.

Early in 1852 a German parish was organized in Monroe. The Germans had purchased a beautiful estate situated near the river, and had converted the mansion into a church. This church was blessed on the feast of Saint Michael, September 29, 1852, and dedicated to the great Archangel. Father Cronenberg, C. SS. R., was appointed pastor. Three years later a school was opened in connection with Saint Michael's Church. This school, the first parochial school to be

opened by the Congregation of the Immaculate Heart, owes its inception to the zeal of Sister M. Aloysius Walter. In the annals of the congregation we read: "The children of this small German parish lacked adequate opportunity for proper religious instructions. Sister M. Aloysius felt grieved that her country people in a foreign land should suffer this deprivation, and asked God in fervent prayer to supply the need. Her zeal was rewarded. One day, after praying long and earnestly, she was inspired to offer her services in the cause of the Master. Her superior's approval was easily obtained, and she opened a Catechism class on the first Sunday in Lent, in the school-room adjoining Saint Michael's Church. The admirable result induced the pastor to ask that Sister M. Aloysius might take charge of the school. Eager to spread God's holy truths, she joyfully accepted the task, and many blessings were the result of her ardent strivings."

Later, Sister M. Aloysius was assisted by Sister M. Anthony. The Sisters received the sum of six dollars a month for their services and felt quite rich.

The first mission house was opened on November 5, 1855, at Vienna, Mich. Reverend Henry Rivers of Vienna had built two schools, one for girls and one for boys. He applied for Sisters to take charge of both schools, and his application was accepted. Mother Alphonsine was given charge of the mission. Her assistants were Sister Magdalen and Sister Philomena. For three years this mission, called St. Joseph's, was continued with success. Then a new mission was opened in Pennsylvania and Sister Magdalen was recalled from Vienna to go as Superior to the Pennsylvania missions. There being no one to take her place at Vienna, the mission was closed. In 1915 St. Joseph's

was again opened and five Sisters of the Immaculate Heart took possession of a newly erected convent and school.

Departure of the Redemptorists

The peace and tranquility of the little community at Monroe was soon destined to receive a rude shock. For some time there had been rumors afloat that the Redemptorists were going to leave Monroe. These rumors were a cause of uneasiness to many; especially to the Sisters. The foundation of the convent was the work of the Fathers, undertaken by Father Gilet in the belief that the Redemptorists were permanently settled in Monroe. He had good reason for his belief because of the contract signed with Bishop Lefevre. Speaking one day to Mother Teresa of the future of the infant community he said. "You are now beginning a new work which in time will be multiplied and spread all over the diocese."

Towards the end of April the rumor of the departure of the Redemptorists was confirmed, and this prophesy of the holy founder never seemed less likely of fulfillment than it did during the two years and a half of spiritual desolation that followed the withdrawal of the Redemptorists. On the thirtieth of April the Superior, Father Poirier, came to the convent to give his last conference to the sorrowing twelve. His text was from the Gospel of Saint Luke. "Fear not, little flock, for it hath pleased your Father to give you a kingdom."

"It would seem to me, dear Sisters, that our divine Lord wishes me to say these words to you today when

your hearts are heavy with sorrow and filled with anxiety for the future; because they are His words, words most calculated to fill your souls with confidence in Him. As God chose the Apostles of old, who were naturally weak and timid, so He has chosen you to do His work, for God chooses the weak things of this world to confound the strong; and because they were weak, having no power nor honor, He pleaded with them, often saying to them: 'Fear not, confide in Me.' Once it was: 'Fear not those who kill the body. Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father's Will.'

"Fear ye not, therefore, you are of more value than many sparrows. Again, 'Fear not little flock, for it hath pleased your heavenly Father to give you a kingdom.' Fear not, but do manfully and your hearts shall be strengthened. Wait a little while and this kingdom shall be yours. Continue your work in the schools, draw the hearts of the children to God and your heavenly Father will one day raise up to you a protector, a father, and in that day you will exult and rejoice and your sorrow will be changed to joy. Take courage then; correspond to the exalted vocation to which you are called, and the kingdom of Heaven shall be yours."

Before leaving them, Father Poirier gave to each one a small picture. As Mother Teresa quaintly remarks, "According to his specialty, they were all alike."

The first of May, the first day of our Blessed Mother's month, found them orphans. In Monroe the departure of the Fathers was like a public calamity. The church had no pastor and the people were in desolation. For seven months they were left without a stationary

priest. Once in a while a priest came to say Mass on Sunday, but these occasions were few and far between. On Sundays, when there was no Mass, Mr. Savageau, an old man of seventy who was caretaker in the Fathers' house, assembled the people in the church and made the stations of the Cross. Funerals were held from the Church, and the same old man recited prayers for the dead. On one occasion, a Mr. Genereux, whose wife had died, came to Mother Teresa and asked her if she would kindly permit Sister M. Joseph to organize in the "jube" during his wife's funeral. "Organizing in the jube" meant playing the organ while the choir sang. As the choir did not sing at the burial of Mr. Genereux's wife, it is needless to say that Sister Joseph was not permitted to "organize in the jube."

"During that long, sorrowful time," writes Mother Teresa, "we were always on the alert to be informed when some priest stopped in Monroe, either on a sick call or on his way to Detroit, to inquire whether he intended to stay until the next day to say Mass, so anxious were we for an opportunity to go to confession and to receive Holy Communion. On the feast of the Ascension, May 17th, Sister Magdalen and I set out very early in the morning for Erie, a country parish about ten miles distant. It was impossible for us to get a conveyance as all the carriages in Monroe had already been pressed into service to carry the people to a picnic that was being held that day. We had gone about three miles when a charitable woman who met us prevailed upon a kind neighbor of hers to make us a loan of her buggy to take us the rest of the way. On arriving we entered the church. The celebrant was singing the Preface. Who could describe our joy at beholding again a priest at the altar! It was a first Communion

Day for the parish children. After Mass we assisted at the children's dinner in the presbytery. In the afternoon we found more than one friend ready to take us home.

"We were not discouraged, however, in our bereavement and lived in hopes of better things to come. We felt that God had not abandoned us, and that in His own good time He would provide a priest for us who would break for us the Bread of Life. In the meantime the Redemptorist Fathers did not abandon us. Father Smulders sent us many vocations, and his letters were full of cheer. It was at this time, too, that Father Henry Gieson, C.S.S.R., was introduced to us in a letter by Father Smulders as a friend who was greatly interested in our congregation. He proved his friendship later on many occasions, and sent us a number of vocations. He was anxious for the spread of the congregation, and on one occasion, when sending postulants, wrote that he wanted 'to fill the house so full that we would have to make our escape for want of room.' "

In Mother Teresa's notes there are many interesting details that serve to give an insight into the daily lives of the Sister of the early days. In one place she records the unexpected visit of Reverend Father Cronenberg, C.S.S.R., the former pastor of Saint Michael's. His visit was very short, but the Sisters were happy to see him, as they had experienced many kindnesses at his hands. In another she tells us of a business trip made to Toledo with Sister M. Alphonsine as a companion. It was here for the first time that Mother Teresa met the good Grey Nuns. She stopped at their convent over night, and was hospitably received. The Superior, Sister Blondine, presented the visiting Sisters with a copy of the life of their foundress, Madame D'Youville,

and made them promise that they would stop with the Grey Nuns whenever they came to Toledo. On her return home, Mother Teresa dressed a doll in the habit of the Grey Nuns in order to show the Sisters who had never seen a Grey Nun what the habit was like. Later, Sister Mary Joseph found it necessary to make a business trip to Canada, and Mother Teresa accompanied her. They had the pleasure of meeting Bishop Farrell who had baptized Sister Joseph, and of visiting the chapel in the Hotel Dieu where Sister Joseph had received her first Holy Communion. After their return Mother Teresa fell ill of a fever. The Doctor prescribed ice, but no ice could be procured. Sister M. Ann, "the good Sister Ann" as Mother Teresa affectionately called her, found a substitute in very cold water. Mother Teresa recovered. "As I was not good enough for God, I did not die then, but was left for another time," she writes of herself.

So, amid the shadows, there were gleams of sunshine. Privations seemed to draw the Sisters closer to God and to each other, thus strengthening the bond of sisterly charity that made them one heart and one soul in Jesus Christ.

In the midst of the spiritual desolation occasioned by the lack of priestly ministrations, the Sisters were called upon to make the sacrifice of one of the most valued and dearly-loved members of the primitive community, Sister M. Ignatius. Sister Ignatius had been ailing for some time, but she bore her suffering patiently and with edifying sweetness. The Sisters were glad, especially for her sake, when Father Van Gennip took up his residence in Monroe as pastor of Saint Mary's. He visited her often and toward the end came every day. On the morning of the twenty-fifth

of February, 1856, Sister Ann, who nursed Sister Ignatius, noticed a change in her, and told Father Van Gennip that she thought it advisable for him to administer the last Sacraments. Thinking that Sister Ignatius was not so low as Sister Ann apprehended, Father Van Gennip promised to administer the last rites the following morning. Sister Ignatius grew rapidly worse that night, and about three o'clock in the morning was actually dying. Mother Teresa sent for Father Van Gennip, but he had gone out on a sick call. Fortunately Father Rivers had stopped that night at Monroe on his way to Detroit. He was called and came immediately. He had just finished the anointing when Sister Ignatius breathed out her pure soul to God. While waiting the arrival of the priest Mother Teresa asked the dying Sister if there was anything troubling her. "No, Mother, nothing," she answered, "only I am afraid to lose patience." Father Rivers was struck with the peace and quiet of the departing soul. The Sisters gave thanks to Divine Providence for the remarkable manner in which He had provided that Sister Ignatius would not be deprived of the Sacraments in her last hours.

Sister Ignatius was an exemplary religious. She was a highly educated woman, sweet, gentle, and loving God so ardently as to be esteemed and admired by all who came under her influence. She was an ideal teacher. Through all her words and deeds a love and reverence for religion and spiritual things were dominant. Her mere presence was a potent factor in ethical training, her personality exercising such a resistless power for good over her pupils that it imbued them unconsciously with right principles of thought and action. Since Sister Ignatius was the first Sister of the

Order to die, she is the standard-bearer in the procession of its members to heaven.

Father Joos

Better days began to dawn for the little community. In August, 1857, Reverend Edward Joos was sent to Monroe to take charge of Saint Mary's Parish, and on November 5th, of the same year, he was appointed Director and Superior of the Sisters of the Immaculate Heart of Mary. He willingly assumed the double burden. On the feast of the Immaculate Conception of the same year he presided for the first time over a religious reception. On that occasion two postulants were clothed in the habit. They were Miss Cecilia Flanagan, who took the name of Sister M. Egidius, and Miss Philomena Labadie, who became Sister M. Stanislaus. Later, Miss Margaret Mohr was received as Sister M. Anthony, Miss Isabel Sheeran as Sister M. Ignatia, Miss Mary Jane Eagen as Sister M. Xavier, Miss Frederica Uebbing as Sister Mary Clara, and Miss Joanna Gerretson as Sister M. Gertrude.

After a time, Father Joos was relieved from the pastoral care of Saint Mary's and left free to devote himself to the work of directing the Community. He felt that this was the work that God had destined him to do, and for forty-three years he devoted all his energies, his hopes, his prayers, his sacrifices to the upbuilding of the Congregation of the Immaculate Heart of Mary in Michigan. His authoritative voice proved to be the strength of the growing community. His spiritual and pedagogical teaching laid safe and secure the foundation upon which rests their wide reputation as ideal religious teachers. In his quiet and effective way, in

his devotedness and foresight, Father Joos gave the work of the congregation a direction which thoroughly identified it with Catholic life and progress, and won for it the esteem of the priests and people. Today the teaching standard of the Congregation of the Immaculate Heart of Mary is second to none in the state of Michigan.

III. THE FOUNDATION IN PENNSYLVANIA

Old Saint Joseph's

SUSQUEHANNA COUNTY, the cradle of religion in northeastern Pennsylvania, is rich in historic lore; but most of the interest centres around old Saint Joseph's in Choconut Township. Choconut is an Indian name given to a small stream which has its rise in Choconut Lake, now called Carmalt Lake, two thousand feet above the level of the sea. The stream passes through the length of the township, and every turn in its windings discloses to view misty hilltops and fertile valleys. As early as 1806, settlers, attracted by its invigorating climate or the promise of profitable investment, found their way into this beautiful region. Among them was James Rose, a surveyor, and his brother, Doctor Robert H. Rose, who bought a tract of thousands of acres of land and portioned it out to the settlers.

Among the early settlers were many notable people who came, not for gain, but to establish homes in this beautiful region. They were Captain Locke of the famous Boston Tea Party, whose son, D. R. Locke, is the author of the "Petroleum V. Naseby Papers"; Mr. Strong, a goodly, intelligent man who built Richmond Castle, and whose superior wife dispensed kindly hospitality; James Peronnet, a French Huguenot, one of whose grandchildren became a poet, the other a scientist; Samuel Barnard, a famous linguist from Boston,



VENERABLE JOHN NEPOMUCENE NEUMANN, C.S.S.R.
Fourth Bishop of Philadelphia, 1852-1860

England, who while here wrote a grammar in which nearly all the languages, ancient and modern, were reduced to the common rules of syntax; Adam Waldie from Scotland, a celebrated publisher; and Mr. Volz, an accomplished scholar. Here was made in the early days a settlement of the Society of Friends, who left a remembrance of their sojourn in the name they gave to the little village of Friendsville. Mannington Academy, which was famous in its day, was founded by John Mann of Charles County. Mann was presumably a Quaker.

There were many colonization schemes quite as visionary as Locke's plan for the Carolinas. In 1820, a British Emigrant Society began a city, but the reality did not prove quite so rose-colored as the dream. A melancholy interest attaches to the little French settlement of Azilum or Asylum made on the banks of the Susquehanna River at the site of the present village of Standing Stone, Bradford County. It was, as its name implies, a refuge for the French noblemen and gentlemen of the Court of Louis XVI, who were obliged to flee, to escape the terrors of the French Revolution. With them they brought a number of mechanics and laborers, and soon a village with about fifty houses was built up. The most conspicuous house in the village was "La Grande Maison"—the Queen's House—built for the reception of Marie Antoinette, who, it was hoped, would take refuge in the settlement. Before the house was completed the unfortunate Queen had followed her husband to the scaffold. There was also a log chapel served by different refugee priests, among them M. Becdeliere and also M. Carlos, a priest and canon of Guernsey. Rev. Ezra Fromenten was the acting priest. A handsomely illuminated Missal, once

used in this little chapel, is now one of the treasures of the Vatican.

Then came Irish immigrants, lured on by no Utopian dreams, but anxious to found for themselves and their families homes where they might enjoy in peace the fruits of their labors. They found in Robert Rose and Caleb Carmalt, proprietors of the land, two men who, though not of their faith, dealt justly and generously with them. Mr. and Mrs. Patrick Griffin, parents of Gerald Griffin, poet, novelist, and dramatist, were the first Catholic settlers of Susquehanna County. They came from Ireland with their daughter, who had married Edward F. White, land agent for Doctor Rose. Their beautiful home, "Fairy Lawn," on the shore of Silver Lake, was a favorite resort for the intellectual lights of the county. It was mainly through the exertions of Mr. Griffin and Mr. White with the assistance of Dr. Rose, that Bishop Conwell of Philadelphia was induced to send a Catholic priest, Reverend Jeremiah O'Flynn, to minister to the spiritual wants of the Catholic immigrants. With the aid of the Griffins, Whites, and other Catholic settlers, Father O'Flynn built a church at Silver Lake. It was named for Saint Francis Xavier. On Rosary Sunday, October 2, 1828, Father O'Flynn celebrated Mass in the vestry of the partly built church.

The history of this zealous priest reads like fiction. He was born in County Kerry, Ireland, and received his early education from a hedge schoolmaster. He finished his classical course with the Franciscan Fathers at Kilkenny. Called to the religious life, he became a Cistercian monk, and was ordained priest in Lulworth Abbey, England. He was sent to Martinique, where he was made pastor of St. Croix. He labored there

until the island was surrendered to the Danes. Then he was compelled to leave. He journeyed to Rome, and while there volunteered for the Australian missions, as at that time the whole of the vast continent of Australia was without a Catholic priest. His services were accepted, and on September 9, 1816, he was formally appointed Prefect Apostolic of Australia. He did not succeed in getting the requisite authority from the English government, but, nothing daunted, he set sail and reached Tasmania October 21st. Here he began his priestly ministry and brought joy to the hearts of the Catholics, especially the Irish, who appreciated his knowledge of the Irish language. He brought the consolation of religion to hundreds of convicts and exiles, but on May 7th, in the midst of his work, he was arrested by the government and deported. The matter of the arrest was brought to the notice of the House of Commons, and they were shamed into sending two Catholic chaplains to the convict settlements in Australia.

Father O'Flynn returned to the West Indies. From 1820 to 1822 he ministered to the wants of the Catholics there, but owing to the disturbed state of the Islands, he was obliged to leave. He then went to Philadelphia, and was offered the Pennsylvania mission by Bishop Conwell. He purchased a farm at Silver Lake. It was on that farm that the first Catholic Church was built in northeastern Pennsylvania. Father O'Flynn died while on a sick call at Danville, eighty miles distant from Silver Lake, February 8, 1831, a victim of charity and a veritable confessor of the faith.

For five years after the death of Father O'Flynn the Catholics of the region had to depend upon the occasional visits of priests to make their religious duties.

These visits were few and far between. In 1837, Reverend Henry Fitzsimmons was ordained for permanent ministrations among the Catholics of northeastern Pennsylvania. Father Fitzsimmons' jurisdiction extended from Carbondale to Mauch Chunk, and it is supposed that he visited the northern missions before taking up his permanent abode at Carbondale. One year later Reverend John Vincent O'Reilly made Choconut Township his headquarters, and named the little village that had grown up there Saint Joseph's.

Father O'Reilly

With the advent of Father O'Reilly dates the beginning of Catholic organization in northeastern Pennsylvania. It was an heroic work that confronted this fervent young priest in the early days for his mission embraced the counties of Susquehanna, Bradford, Tioga, Sullivan, and Lycoming. But the saintly Bishop Kenrick, who had ordained him, recognized in this young priest a true Israelite, without guile and with the indomitable spirit of the missionary. Time has proven the wisdom of Bishop Kenrick's judgment, for Father O'Reilly has laid deep and strong the foundations of Catholicity in northeastern Pennsylvania. Every want of his flock, spiritual and temporal, appealed to him. He was at one and the same time a great church-builder, Catholic organizer, social reformer, and educator. Many a stately edifice that today raises its cross-crowned summit in city, town or village, had its foundation in some lowly cabin where this devoted priest offered the Holy Sacrifice of the Mass. In his missionary journeys to and fro in this vast region, he met many Irish immigrants engaged

upon public works; some here, some there, isolated from their own, living among those not of their own faith. He was quick to recognize the danger to the faith and morals of these immigrants and their children, and he prevailed upon many of them to settle upon the land. Hundreds of them took up farms in the different counties included in his pastoral charge. He was a great temperance advocate, and generations of Irish Catholics owe their spiritual welfare as well as their temporal prosperity to the practice of that temperance which Father O'Reilly preached to them by word and example.

But his work as an educator shows best of all the far-reaching vision of this true priest of God. It is not too much to say that Catholic education in north-eastern Pennsylvania, and especially in the Diocese of Scranton, owes its inception to the zeal of this great-hearted apostle. As early as 1852, Father O'Reilly had established at Saint Joseph's a college for young men, and four years later he had founded an academy for young girls. In the establishment of these two colleges Father O'Reilly had the cordial support of his Bishop, Right Reverend John Nepomucene Neumann, who in his very first pastoral letter had declared his intention of having a Catholic school in every parish. It was not possible at the time for Father O'Reilly to carry out Bishop Neumann's plan regarding Catholic schools in its entirety, but he resolved to make Saint Joseph's an educational centre, where young men and young women trained under Catholic influence might prepare the way for the establishment of Catholic schools in the parishes to which they belonged.

Father O'Reilly had built both college and academy on a large scale. They were erected on knolls some

distance apart and commanded a fine view of the beautiful valley. There was a campus of three hundred acres, part of which had been laid out in walks and drives. Both college and academy attracted many students, and soon there grew up around this flourishing educational centre a thriving village that bade fair to become in time a prosperous country town. Saint Joseph's was not far from Friendsville, and Friendsville, even then, was the first town on the Milford and Owego turnpike, the great thoroughfare from New York and Philadelphia to Buffalo and Niagara Falls. Consequently, the college and academy were easy of access. The Government had established a post office at Saint Joseph's, and the stagecoach from Binghamton brought the mail daily. The college was conducted by the Fathers of the Holy Cross from Notre Dame, and the academy by Sisters of the Holy Cross from Saint Mary's, Indiana. Reverend Father O'Reilly was president of the college, and Reverend Father Fitzsimmons, vice-president.

The residents of the vicinity, the students and the religious communities, formed a large congregation. There was a chapel in both the college and the academy, but neither was large enough to accommodate the congregation that assembled for Sunday Mass. Father O'Reilly planned and erected a brick church. It was so large and magnificent that it was called "the Cathedral." It had stained-glass windows, marble altars, and a fine pipe organ. There is no photograph of any of the buildings at Saint Joseph's, but the traditions are that the college and academy were built on the same large scale as the church. The convent was a three-story structure, with wide verandas on each story that gave a splendid view of the surrounding country.

The corridors were wide, and each Sister had her own cell, a great luxury in those early days. The college had a handsomely-furnished chapel and a valuable library. Both college and academy were fully equipped for the work that was carried on within their walls. On the grounds there was also a hostelry or inn, built for the accommodation of the parents and friends who might wish to visit the students. As Father O'Reilly's ideal of total abstinence was strictly carried out in the inn, it soon acquired the name of "The Cold Water House."

The Congregation of the Holy Cross was recalled in 1858, and the direction of the college was given over to two secular priests, Reverend John Monaghan and Reverend Hugh Monaghan, his brother. Reverend Hugh Monaghan was made vice-president of the college. He was a brilliant scholar, possessed of extraordinary oratorical power and spent much of his time lecturing in different places. The object of the lectures was to add to the revenue of the college and to make it better known. The academy was given to the Sisters of the Immaculate Heart of Mary. With this event begins the history of the Congregation of the Immaculate Heart in Pennsylvania.

The Sisters of I. H. M. at Saint Joseph's

While Father O'Reilly was anxiously looking about for a congregation to take charge of St. Joseph's Academy after the departure of the Holy Cross Sisters, he heard from his friend Father Hourigan of Binghamton, of a new community lately founded in Monroe by the Redemptorists. With the advice and cordial assent of Bishop Neumann, Father O'Reilly wrote to Bishop

Lefevre and Mother Teresa. Bishop Neumann also wrote, saying that he would gladly welcome the Sisters of the Immaculate Heart of Mary into his diocese. One can easily imagine the joy of Mother Teresa and her little community at this call from a Redemptorist Bishop, and how fervent were the prayers offered that good Bishop Lefevre would allow them to accept the mission.

There were several reasons why Mother Teresa was anxious to take the new mission. She had very much at heart the completion of the rule which Father Gilet had left unfinished. A mission in Pennsylvania would afford the community the opportunity of again coming in touch with the Redemptorists. Since the rule had been begun by them, she felt they would be the fittest to perfect it. Besides, the community was growing, and as no new missions were being opened in Michigan, the mission in Pennsylvania would open a new field and serve to make the congregation better known.

An interesting correspondence relative to the acceptance of the new mission followed, but of this correspondence only one letter has been preserved. In it Mother Teresa shows the true Redemptorist spirit in expressing her pleasure at the prospect of being called upon to work among the poor and lowly. She writes:

Reverend J. V. O'Reilly:

On receiving your letter, I showed it to our Director, Father Joos, who thinks well of the mission. This circumstance gives me the hope that we will obtain our Bishop's consent. I wrote immediately to the Bishop for that purpose, and I will send you his answer as soon as I shall have received it. I would not have



VERY REVEREND JOHN VINCENT O'REILLY
and His Four Nephews

written you now but our Director requested me to do so. He seems anxious to know whether or not any other good work besides teaching will be required of the Sisters. By what I learned in the Right Reverend Bishop Neumann's letter, we would have to do in your place the very same kind of work we have been doing here, namely, instruction in the ordinary branches and preparation of the children and adults for the reception of the Sacraments. I cannot help expressing to you my satisfaction on hearing that it is among the poor that we are to labor. It is exactly what we like. We have no desire of being established in large cities or among the great ones of the world.

The location and all that you say of the people and their needs gives me the assurance that it is the will of God that we should go. We will be able to send five Sisters. We have no music teacher to spare just now, but as I hope to come with the Sisters myself, we may be able to arrange that matter. It may be possible for us to take into the house a postulant who will understand music. In your answer, which need not be before receiving our Bishop's answer, will you please give us some information regarding the route to take. We are very ignorant about these things. I presume our Director will not be able to tell us as he has been in America but a very short time. I remain,

Your unworthy servant,

M. TERESA, C. I. M.

MONROE, July 26, 1858.

Bishop Lefevre's answer was favorable with regard to the new mission. In a letter to Father O'Reilly, written July 28, 1858, the Bishop signified his acceptance of the conditions which Father O'Reilly had proposed.

At the same time the Bishop stipulated that "the rule of the mother house be everywhere observed," and that "while subject to the ordinary of the dioceses in which the mission is located, the Sisters everywhere must always remain affiliated to the original mother house." Arrangements with Bishop Neumann being completed by letter, August 21, 1858, the Sisters began to prepare for the establishment of the new mission.

In August, Mother Teresa, accompanied by Sister M. Aloysius, left Monroe for Saint Joseph's to prepare the way for the mission band. When everything was ready, Mother Teresa sent to Monroe for the Sisters. "It was an easy matter," Mother Teresa says, "to select members for the new mission, as the community now numbered twenty." Sister M. Magdalen was appointed superior. With her were Sister M. Gerard, Sister M. Agnes, and Sister M. Clara.

Bishop Neumann's Visit

Soon after the Sisters' arrival Bishop Neumann came from Philadelphia to welcome them. He was accompanied by the Reverend Hugh Monaghan who had lately been ordained, and who was to be chaplain for the Sisters. Bishop Neumann gave the Sisters a three days' retreat. He said Holy Mass every morning, gave the meditations and conferences, instructed them in the observances of the vows and rules which he interpreted for them according to the spirit of Saint Alphonsus.

He was not solicitous about their temporalities. "Divine Providence will see that you always have what is necessary if you faithfully observe your rule, and by mutual love and harmony draw His

blessings upon you. Your chief study is your rule. If you observe it faithfully and conscientiously, God will bless your work. Our labors are crowned not so much by our own efforts as by God's blessings. I am fully convinced that a Sister who possesses comparatively less learning but is faithful to God will have more success than others, who are perhaps, better educated, but who do not observe their rules faithfully. If we would be religious teachers, we must first be religious, regular in the observance of rules, lovers of silence and retirement and patient under trials." These were his usual themes. He had also favorite expressions which he used frequently: "For God alone" and "For God the Almighty." These ejaculations were uttered with so much earnestness and faith that his hearers felt that the sentiments they expressed rang from the depths of his own upright soul. One felt while listening to him that his union with God was uninterrupted, and this consciousness added weight to everything he said. The wise counsels and maxims of the holy Bishop sank deeply into the hearts of his hearers, and the impressions then made were never effaced. In after years the Sisters loved to recall the memories of this first retreat, and to repeat the holy maxims which the saintly Bishop had left them for the regulation of their religious life.

Mother Teresa took advantage of this visit of Bishop Neumann to lay before him the desire of her heart, the completion of the rule. To this proposal the good Bishop gave ready assent, promising her that it would be attended to without delay. The opening of this new mission gladdened the heart of Mother Teresa. The deep interest taken in the little community by the Bishop seemed to her a happy augury for the future, and she returned to Monroe rejoicing that God had

so visibly blessed the infant congregation in opening up so promising a field of labor.

Saint Joseph's Academy

Father O'Reilly's first care, after the Sisters had been settled in their new home, was to put the academy on a firm basis. A new course of study was planned, and a prospectus issued. The professors from Saint Joseph's College lent their aid, not only in the academy itself, but in the normal school of the novitiate which was opened later on. Father O'Reilly's next care was to obtain a charter. Applications were made to the State Legislature, and the usual formalities being complied with, the charter was granted May 1, 1861. Like all early charters granted by the State Legislature, the document is very liberal in the rights which it gives to the corporation and the academy.

The following interesting points in the charter are noteworthy:

MAY, 1, 1861

Be it enacted by the Senate and House of Representatives, That James F. Wood, Thomas Kane, John V. O'Reilly, D. Donnelly, Hugh Monaghan, T. O'Reilly, John Monaghan, P. McManus, and John Loughran and their successors be and are hereby created into a body politic, and corporate in deed and law by name, style, and title, of Saint Joseph's Female Academy, and by that name shall have perpetual succession, the trustees filling vacancies.

Section 2. That the object and design of the said corporation shall be the establishment of an academy within the limits of Chocanut Township, Susquehanna County, in which are to be taught the elementary branches of education, together with the sciences and the ancient and modern languages, in the manner that may be determined from time to time, by the proper officers of the said corporation, and as the same may be set forth in their by-laws and regulations; provided that such by-laws and regulations are not in-

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consistent with the Charter or with the Constitution of the United States or the constitutions and laws of the Commonwealth.

Section 3. That the said corporation shall have power to adopt a constitution and by-laws, and the same to amend and repeal at pleasure.

Section 4. That no misnomer shall defeat any intended gift, grant, or conveyance bequeathed thereto.

Approved the first day of May, anno Domini one thousand eight hundred and sixty one.

(Signed) A. G. CURTIN.

The Laws of Pennsylvania, 1861, pp. 597-598.

St. Joseph's Academy soon began to attract attention. One year after the opening, the following notice appeared in the "Catholic Herald and Visitor," a Philadelphia newspaper:

"The Sisters of the Immaculate Heart of Mary are in charge of St. Joseph's Academy, and give instruction in all the branches usually taught in these institutions. They moreover prepare children and adults for the reception of the Sacraments, thus connecting themselves ultimately with the interests of religion, a great desideratum in our midst. A portion of the new building intended for the Sisters will be completed in September. The site selected is a most beautiful one, situated on a hill of gentle declivity. It commands an extensive view of the Choconut Valley and the surrounding country, which is well diversified with hill and dale, lake and woodland, whilst the wooded hills which bound the valley, extending in the distance until their outlines are lost in the far horizon, give the scenery a most picturesque and charming appearance. Add to this the healthfulness of the locality, for which it is proverbial, its seclusion, the competency of those who have charge of the institution, the moderate terms for

which education is imparted, you have all that any parent could desire as a place for the thorough Christian education of his daughter."

A few of the administrative regulations which have come down to us are an interesting study. Bulletins or reports of the students' progress were sent home regularly. Two of these reports have been preserved. They must have proved satisfactory to the most exacting parent for the very full information they gave. There is no mystifying per cent or letters liable to misinterpretation. Written out in a clear, firm hand is a succinct account of the standing and progress of the student in the several branches of study. The report is written on a double sheet of fine note paper, bearing in the upper left hand a small blue stamp of Mary Immaculate. The pages contain the following:

SEMI-ANNUAL BULLETIN, JULY, 1862
ST. JOSEPH'S ACADEMY
OF THE
IMMACULATE HEART OF MARY
SUSQUEHANNA COUNTY, PENNA.

Miss.....

READING	Attentive, but improves slowly.
WRITING	Improved, attentive.
GRAMMAR	Good lessons; improved in parsing.
ORTHOGRAPHY	Good lessons; improved in dictation.
ENGLISH COMPOSITION ...	Improved; good lessons.
ARITHMETIC	Improved in practical; sometimes imperfect lessons in mental.
ALGEBRA	
GEOGRAPHY	Good lessons.
ASTRONOMY	Sometimes imperfect lessons, but very attentive to the globes.

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HISTORY	Generally good lessons.
MYTHOLOGY	
PHILOSOPHY	
CHEMISTRY	Frequently imperfect lessons.
DRAWING	
PAINTING	
BOTANY	Good lessons.
MUSIC	Good lessons, great improvement.
FRENCH	
GERMAN	
CHRISTIAN DOCTRINE	Very attentive; improved.
PLAIN SEWING	Very attentive; improved.
HEALTH	Excellent.
CONDUCT	Generally satisfactory.
ORDER AND NEATNESS ...	Hope for improvement.

The name of the owner of the above report is withheld because she is now a venerable grandmother, whose worshipful grandchildren would find it hard to believe that grandmother had ever been inattentive when she was a girl, or careless in the matter of English composition. The report is, however, a hopeful one, and the merit card received shortly after for improvement in English composition must have atoned for previous shortcomings.

Sister M. Stanislaus kept a watchful eye on etiquette and especially on table manners. Any infringement of the latter meant the deprivation of dessert, but the punishment did not seem to worry the culprit, for good Sister Ann never failed to make her appearance some time during the afternoon to restore the confiscated dessert to its rightful owner.

The following letter written to a pupil on October 2, 1862, shows the Sisters' kindly solicitude for their pupils:

My Dear Hannah:

After deferring much longer than was my intention

the response to your very welcome letter, at length I have determined that not another day shall pass until I have dispatched a few lines to my dear, though absent child. You say you are lonely. I don't wonder that memory will sometimes fondly recall the spot where you have spent so many happy days. Oh, may they, dear child, be for you days of profit, both for this world and that to come. By ever keeping present in your mind the many instructions it was the constant care of your dear teachers to inculcate, you will meet the fond expectations of your good parents, edify your companions, in fine, fulfill the end for which you were created.

I cannot too strongly recommend to you fidelity in the service of God. Say your morning and evening prayers devoutly, rosary and scapular prayers daily, and approach the Holy Sacraments frequently. May we not hope for your return? Would not a few earnest entreaties incline your father in your favor? If not, abandon every request which is not in accordance with the desire of his heart. Of course you have already been apprised of the late reception and profession, so I will be silent on that point. Sister De Chantal and Sister Dominica have gone to Susquehanna, and Sisters Joseph, Genevieve, and Celestine remain here. Sister Joseph assists Sister Loretta in the class-room this year. You will be surprised to hear of the death of Sister Lucy, who died about the middle of last month. I trust in God she is gone to enjoy the reward of a well-spent life. Wishing you heaven's choicest blessings, believe me, your fondly attached friend,

SISTER M. BERNARD, C. I. M.

The school grew rapidly, and before long Sister Magdalen was forced to appeal to the mother house for more help. In December, 1858, Sister M. Magda-

len wrote that Father O'Reilly wanted a music teacher. Sister M. Stanislaus and Sister M. Celestine were sent to St. Joseph's. Mother Teresa accompanied the Sisters as far as Toledo, and "then returned to Monroe with little Alice Hayes." Little Alice Hayes, who was then only nine years old, later entered the novitiate of the Immaculate Heart, received the habit in 1867 and was known as Sister M. Ignatia.

Vocations were numerous in those days and the Redemptorists on their missions met many young women who were anxious to consecrate themselves to the service of Jesus Christ. As in most cases Saint Joseph's was nearer than Monroe, many postulants were received at Saint Joseph's. Soon a novitiate was opened at the latter place. The first reception and profession took place at Saint Joseph's, July 24, 1859. It was held in the chapel of the convent. The Right Reverend Bishop Neumann presided at the ceremony. He was assisted by Reverend Father O'Reilly, Reverend Father Fox, and Reverend Father Monaghan. The following young ladies received the habit: Miss Mary Shaughnessy, Friendsville, Pa., in religion, Sister Mary Joseph; Miss Mary Hogan, New York, Sister Mary Augustine; Miss Julia Griffin, Mauch Chunk, Pa., Sister M. Agatha; Miss Elizabeth Lappin, New York, Sister M. Teresa; Miss Henrietta Piston, Philadelphia, Sister M. Nepomucene; Miss Elizabeth Flynn, Philadelphia, Sister M. Bernard; Miss Catherine Eishein, Philadelphia, Sister M. Alphonsa. Two novices who had made their novitiate were professed. They were Sister M. Ignatia and Sister M. Clara. The following account of the ceremony is taken from the "Catholic Herald," of August 13, 1859:

"Before the ceremony the Bishop delivered an appro-

priate discourse, in which he showed the dignity of the state to which the Sisters were called and the manifold obligations which it imposed upon them. The audience seemed deeply affected during his remarks, and when the new novices, arrayed in their azure blue habits and long white veils, appeared before the altar to declare their willingness to consecrate themselves forever to the service of Mary's Son, many fervent prayers were wafted to the throne of heaven that their sacrifices might be acceptable; that they might walk worthy of their holy vocations. One who was present on the memorable day of the first reception and profession at Saint Joseph's has left us some reflections aroused by the ceremony which he had witnessed. He says:

“ ‘If there be anything which is calculated to elevate one's thoughts beyond the circumscribed limits of this life; to proclaim the powers of grace, how it can make the Christian soul despise the transitory things of earth, triumph over human frailties, and surmount all the obstacles that hinder our union with God, it must be the heroic self-sacrifice which is made on such occasions, when the brightest worldly prospects are renounced and the most tender ties that bind us here below are severed.

“ ‘During the ceremony I could not help reflecting on the inscrutable ways of God. Half a century ago naught but the wigwam of the Indian, his shrill war-whoop and fantastic dance could be heard along the sunny fertile banks of the Choconut, for no white man had made incursions there. Then no cross-surmounted temple bespoke the introduction of Christianity or the true worship of Israel's God. But now, how changed the scene! The hardy and expatriated Celt has pene-

trated the deep recesses of the forest, and with his sturdy arm has felled the gigantic pine and the useful hemlock; has cleared the soil, and now sits monarch-like enjoying the fruits of toil. Soon the zealous missionary came, and God showed the approbation of his work by the signs that followed. By the indefatigable exertions, the instrumentality of an unassuming priest who still survives, consoling, admonishing, and correcting his widely dispersed flock, tens of churches have raised aloft their heads and the Lamb without spot, the Clean Oblation is offered on many altars through the length and breadth of this romantic region.' ”

The Mission at Reading

In less than a year and a half after the mission had opened at Saint Joseph's, another call came from Bishop Neumann to open a mission at Reading. The Catholic congregation there had acquired a beautiful estate at a very low price. The property was a valuable one as the owner had spent a considerable sum of money building the mansion and beautifying the grounds; but, having failed, he was forced to sell. The acquisition was made by the congregation at Reading for the use of the Sisters in the establishment of their school. Bishop Neumann also had money on hand to furnish both convent and school. The mission appealed to Mother Teresa who would gladly have accepted it. But Bishop Lefevre did not favor the project and his consent could not be obtained. The same year Sister M. Joseph was appointed Mother Superior of the Sisters of the Immaculate Heart of Mary and Mother Teresa was sent to Saint Joseph's as local Superior. She was accompanied by Sister M. Ann and Sister

Mary. Later the community at Saint Joseph's was augmented by the arrival of Sister M. Egidius, Sister M. Rose, and Sister M. Ignatia. Soon after, Mother Teresa was able to send Sisters from Saint Joseph's to open the mission in Reading.

On July 25, 1859, two Sisters left Saint Joseph's and arrived at Reading on the twenty-eighth. Four more Sisters arrived on August 2nd, the Feast of Saint Alphonsus, and on August 3rd the little community took possession of its new home. Mother M. Magdalen had been appointed superior. With her were the following Sisters: Sister M. Aloysius, Sister M. Egidius, Sister M. Rose, Sister M. Clara, Sister M. Agnes, and Sister M. Alphonsus. The Sisters were cordially welcomed by the good people of Reading. The annals of those early days make pleasant reading. They tell us: "The people of Reading now seeing the accomplishment of their long-cherished hopes could place no bounds to their kindness. Provisions poured in from all sides in great variety and abundance. Even the Sisters' meals were brought. The children in particular showed their great happiness by all the arts their innocence could invent. They would cling to the Sisters as to their own mothers."

On the thirty-first of August three postulants were received at Reading. They were Miss Kate Maroney, Miss Caroline Gilbert, and Miss Mary Marron. As more teachers were needed at Reading, Bishop Neumann consented to allow these three postulants to remain there to help with the teaching. Others were received later, a novitiate was opened and on December 8th Bishop Neumann gave the habit to six postulants. The reception was held in Saint Peter's Church.

Bishop Neumann also celebrated the first Mass in

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the convent chapel. This event took place on the second of September. On the same day he blessed the house. On September 5th the Sisters opened a select school for girls. Sister M. Egidius was placed in charge. She was assisted by one of the postulants, Miss Kate Maroney. The parish school for girls was opened on September 12th. Sister M. Rose and Sister M. Alphonsa taught the Senior grades; Sister M. Agnes and Miss Mary Marron, a postulant, were in charge of the Juniors. The boys' school which was opened the same day, was placed in charge of Sister M. Aloysius. Sister Aloysius was assisted by Miss Caroline Gilbert.

These schools flourished and their growing fame attracted pupils from a distance. Soon the Sisters were obliged to open a boarding school in connection with the day school and it was not long until they listed among their students girls, not only from different parts of Pennsylvania, but also from New York and other neighboring States.

The growth of the novitiate was steady. Six more postulants received the habit, August 8, 1860. In the same year, on the feast of the Immaculate Conception, two postulants were received and six novices made their first vows. The first death in the new foundation occurred February 20, 1861. It was that of Sister M. Ignatia Sheeran, and singularly enough, it occurred five years to the day after the death at Monroe of Sister M. Ignatius Walker. The death of Sister M. Ignatia Sheeran was followed by that of Sister M. Rose Soleau. Sister M. Rose had been received at Monroe and was revered in the community for her spirit of exact obedience.

That there was some misunderstanding at the time

in regard to the standing of the mission houses and their relations with the mother house is evident from the following letter from Bishop Neumann to the new superior at Monroe:

PHILADELPHIA, PA.,
June 1, 1859.

Dear Respected Mother:

About two weeks ago, I was in Susquehanna County and had a conversation with the very Reverend J. V. O'Reilly and Mother Teresa about the affairs of your Sisters at Saint Joseph's. I found the rules of your community incomplete in reference to our circumstances. The rules as they now stand do not define the point in regard to mission houses with sufficient clearness.

As a general mother superior is required to keep up the union of all houses in the different dioceses, a rule or constitution will have to determine how she is to be appointed, whether she is to govern the community during her whole life or for a certain number of years; where she is to reside, and in what relation she is to be with the respective Bishops. As long as the rule remains unfinished, I consider it due to the Bishops who have houses of the community in their dioceses, that no new regulations be added to the rule without their approbation.

Religious houses, when once founded ought not to be given up without evident physical or moral necessity. When God helps you to be poor indeed it is very good for all who profess poverty. Monroe being, moreover, in the country, is one of the very places which according to the rule is to be benefited by the ministrations of your Sisters. It is the cradle of your community.

I found the Sisters rather too crowded at St. Joseph's; as the new addition is going on but slowly, they will have hard times there during the heat of the summer. The new house in Reading is being put in order and will accommodate eight to ten Sisters. The schools will be opened in the beginning of September.

Mother Teresa informed me that your Right Reverend Bishop has appointed you superior of the community, and I assured them that I have no difficulty in recognizing you as such. They all respect and love you, and I can assure you that you need not fear any want of obedience on their side.

If your stay in Monroe should have become impossible and your Right Reverend Bishop allows you to leave his diocese, you and your Sisters are free to come to this diocese; though, as I stated, there is yet but very little room for so many more. Trials and all sorts of afflictions are usually the beginning of great favors from Heaven, and therefore I would recommend patience and forbearance. In critical circumstances such as yours seem to be, you require much prayer, purity of intention, and the caution never to act precipitately, even when it seems to be that you are right.

The projected house in Bellefonte is not yet established. Want of means prevents the Benedictine Fathers from opening it; it might be that in five or six months circumstances will be more favorable.

I finish this long letter at last, after many interruptions, even for days. But I hope it will come to your hand in time. I pray God to bless you and all your community, and remain with sincere attachment,

Yours truly in Christ,

JOHN N. NEUMANN, C.S.S.R.,

Bishop of Philadelphia.

The Sisters Become Diocesan

In the very commencement of the Institute, Father Gilet, speaking one day to Mother Teresa of the future of the congregation, said: "You are now beginning a new work, which in time will be multiplied and spread all over the diocese." It is many years since the prophecy was literally fulfilled. In the meantime the call came for the Sisters to open a mission in another diocese and for this contingency even the far-seeing vision of the holy founder had made no provision. When the Sisters left the Monroe mother house to open the mission in Pennsylvania, they had no other thought than that Monroe would always remain the mother house; but it was not long until circumstances, apparently shaped by the hand of man, but in reality the working out of God's special providence, forced the Sisters to become diocesan. It was in this way that the two foundations in the East—Philadelphia and Scranton—originated. This separation has never made any difference with regard to the observance of the rules and constitutions. The spirit engendered by their faithful observance is the same everywhere. All are daughters of Saint Alphonsus, under whose rule they live. All are united in the Immaculate Heart of that dear Mother to whose service they are pledged, and all have but one heart and one mind in the love of Jesus Christ, their Spouse and Redeemer.

The following letter written by Mother Mary Joseph, Mother Superior at Monroe, to a Sister at Reading, soon after the ecclesiastical authority had decreed the separation, is an evidence of the spirit of love and harmony that animated the Sisters in both foundations.

ST. MARY'S, MONROE, MICH.

My dear Sister:

Your letter to the novice has been unavoidably delayed, therefore I deemed it best to give you the reason——

We all pray for our dear Sisters at Reading. In the eternal pleasure of an unerring Providence we know not God's designs in permitting a separation among those who once possessed, if I may thus express myself, but one heart and one soul in common. Yet this much my dear Sister, we do know, that He wills we should be united and united forever in the fervent desire of loving and serving our heavenly Master, and in accomplishing to the end His adorable will here in order that we may all enjoy our eternal union in the bosom of His love hereafter. Let us all do this and a happy eternity is ours.

Please pray for me and for our beloved Sisters and believe me to remain,

Sincerely yours in the tender love of Mary Immaculate,

SISTER MARY JOSEPH, *Servant of Mary.*

The years that immediately followed the separation were years of wonderful expansion for the congregation in both the Detroit and the Philadelphia dioceses. The first orphan asylum, Saint Mary's Home for Girls, was opened at Monroe in 1860. The next year the Sisters from the Monroe mother house were given charge of the schools attached to the Cathedral of Saints Peter and Paul, Detroit. They also opened schools in the parishes of Saint Joseph and Saint Ann in the same city. Three years later they opened schools in Adrian and in Marshall, Michigan, and in Paines-

ville, Ohio. In 1867 the Sisters of the Immaculate Heart succeeded the Sisters of Charity in the direction of the girls' school at Holy Trinity Church. They also took charge of the boys' school in the same parish, which had been taught by seculars. Between 1868 and 1870 schools were opened at Saint Patrick's, Stony Creek (now Carleton); Holy Cross, Marine City; Saint Mary's, Mount Clemens; and Saint Thomas', Ann Arbor.

During all this time, by means of alterations and additions, the Sisters had managed to make the three original structures serve for the accommodation of the ever-growing community. But now the time had come when Father Joos, their esteemed director, deemed it necessary to erect more suitable buildings. In 1869 the first brick building was completed. The next year it was found necessary to add two wings, so rapid was the increase in both novitiate and boarding school. This building was the beginning of the magnificent pile of architecture that today crowns Monroe.

In all God's works, success and the Cross complement each other. During these years the community at Monroe was severely tried by sickness and death. The saintly superior, Mother Mary Joseph, after a painful illness that confined her to her bed for over two years, was called home. Her death was a great grief to her devoted community. Mother Joseph was succeeded by Mother M. Xavier. Mother Xavier at that time was only twenty-two years of age, but before her appointment as mother superior she had held successively the office of mistress of novices, sister-assistant and superior. She was held in great respect and reverence by the community, and was beloved for her gentleness and kindly courtesy. Even at the time of her election to the office of mother superior she was



SAINT MARY'S COLLEGE, MONROE, MICHIGAN

a sufferer, and her efforts to fulfill the duties of her responsible office soon exhausted her remaining strength. She died April 11, 1865, "with the holy name of Jesus on her lips." Mother Xavier had entered the Community from New York with Sister M. Egidius. She was the only sister of Brigadier General Charles Patrick Eagan, U. S. A.

Mother M. Gertrude was elected to succeed Mother Xavier. Mother Gertrude lived to celebrate her golden jubilee. She was to the Sisters at Monroe, "the golden link in the bright chain of tradition that kept alive the memories of the early pioneer days and the brave band of saintly and accomplished women who in all things performed the labor of the King."

In 1869 occurred the death of Right Reverend Bishop Lefevre. He it was who gave Father Gilet willing assent to the foundation of the Congregation of the Immaculate Heart. He had approved its rules and for nearly twenty-five years had given the community at Monroe his cordial co-operation and support. The best proof of his fatherly solicitude for them was his appointment of the zealous Father Joos to be their director. This saintly priest gave to the congregation an impetus that has made it today a power in the land.

In Bishop Lefevre's successor, Right Reverend Caspar Henry Borgess, D.D., the Sisters of the Immaculate Heart of Mary found a devoted friend. During his episcopate the work of the congregation was widely extended. The following letter which he wrote to Mother Clotilde soon after his arrival shows the deep personal interest which he took in the Institute.

DETROIT, *January 25, 1871.*

Dear Sister in Christ:

Your last invitation, which I had the pleasure to

receive on this day, shall be answered with desired promptness. Among the many charges of my solicitude, the happiness of all my good Sisters is not the least, since they, next to my priests, are my most immediate helpers in the discharge of the ministry entrusted to me. But the Daughters of the Immaculate Heart of our Blessed Mother, having placed themselves under the special protection of the diocese, it is but just that their appeals should be heard. I will be prepared, God willing, for the ceremony of February 2nd.

Please give my kindest regards to Reverend Father Joos and to all the Sisters, and accept the same from

Yours in Christ,

C. H. BORGESS,

Bishop of Detroit.

Mother M. Clotilde, one of the pioneer band who had entered in 1863 and had shared in all the privations of the early days, succeeded Mother M. Gertrude. She was familiar with the needs of an institution of learning and her first work was to establish a normal training school wherein the novices could be prepared for their work as religious teachers. The burden and responsibility of her office was bravely borne by her for nineteen years, and before her death she had the consolation of seeing the little band of twenty-six members which she had found upon her entrance, increased to four hundred. As mistress of novices and later as superior, she had been instrumental in forming the majority of these in the spiritual life and they in turn have set the feet of thousands of others in the paths of wisdom.

Mother M. Justina was the next General Superior. Her fervor as a novice gave evidence of her future

sanctity for she had even then learned "to concentrate her thoughts on the life eternal, and to live by her prayerful spirit in a supernatural world." Her life was fittingly epitomized by Bishop Foley when he said: "This is the wise virgin whom the Lord hath found waiting."

Mother M. Mechtildis, Mother Justina's successor is still living. Mother Mechtildis guided the destinies of the Monroe congregation for eighteen years. During her administration Saint Mary's College for Women was established. Saint Mary's College is incorporated under the laws of Michigan and empowered to confer degrees. There is, in connection with the college, a normal school from which Teachers' Life Certificates may be procured upon the completion of the required course. Mother Mechtildis also opened a boarding school for boys which is housed in a magnificent building called the Hall of the Divine Child.

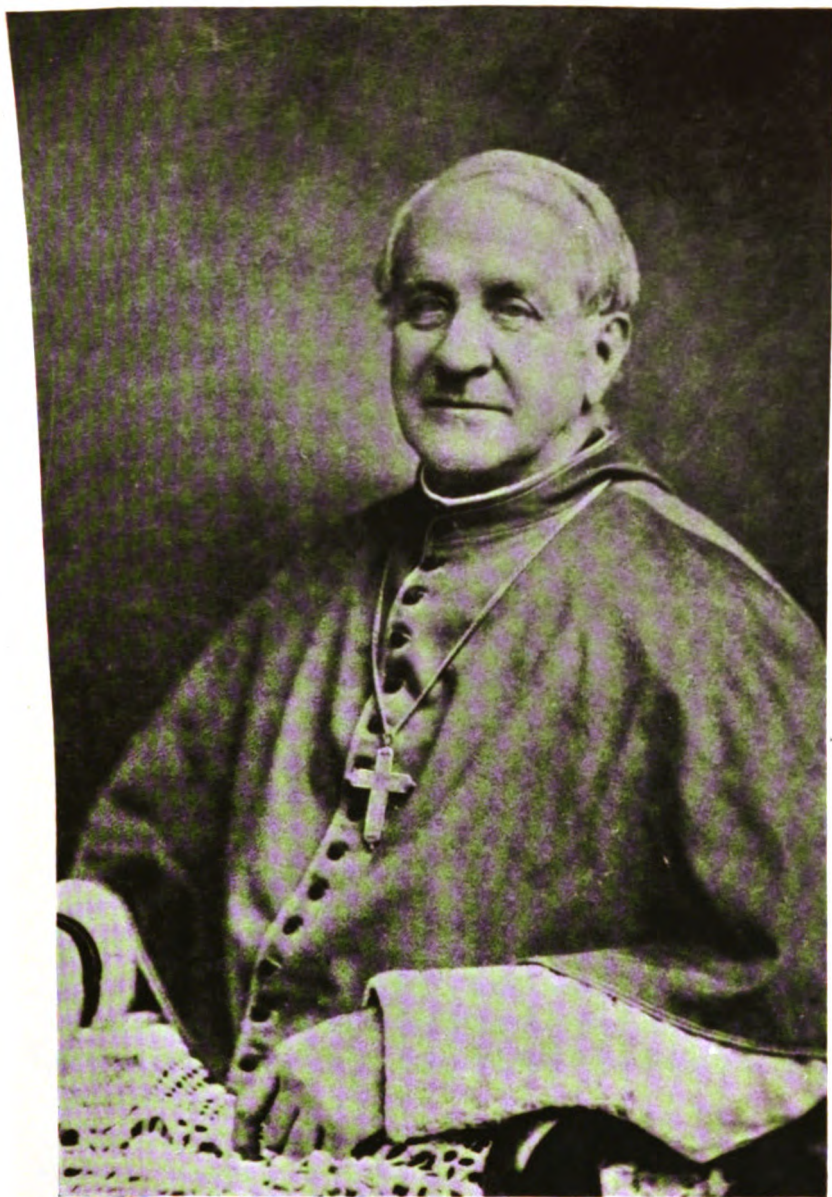
The growth of both of these institutions has been phenomenal, and already the demand for more room has obliged the present capable Superior, Mother M. Domitilla, to lay plans for a greater Saint Mary's, a proof that the high ideals of education which Saint Mary's has cherished from the beginning have won deserved recognition.

IV. THE FOUNDATION IN PENNSYLVANIA (Continued)

Bishop Wood

SCARCELY had the year 1860 opened when the hearts of all were saddened by the news of the sudden death of the Right Reverend Bishop Neumann. The Sisters of the Immaculate Heart of Mary had reason to mourn the death of the saintly Bishop. Since their entrance into the diocese of Philadelphia he had proved himself a kind father, a saintly adviser and a loyal friend. The novitiate had been his special care for he realized that on the proper training of the novices depended the future of the Congregation. A short time before his death, Bishop Neumann, as a matter of expediency and to relieve the crowded conditions at Saint Joseph's, had opened a second novitiate at Reading. As it was not possible to appoint a second mistress for Reading, Mother Magdalen, Superior at Reading, with the consent of the Bishop filled also the office of mistress of novices. Mother Philomena had filled both offices for a time at Saint Joseph's but later was relieved from the office of superior to devote her whole time, as the rule directs, to the care of the novitiate.

To both novitiates Bishop Neumann had devoted much care and attention. Through his efforts and those



MOST REVEREND JAMES FREDERICK WOOD, D.D.
Archbishop of Philadelphia, 1857-1875-1883

of Father Smulders, Father Gieson, Father Classon, and other Redemptorists, many postulants were directed to both communities. Now all this was to be changed. Bishop Neumann was succeeded by Bishop Wood, and for the second time in the history of the Congregation the Sisters were deprived of the direction of the Redemptorists. This proved a severe blow to the struggling community. The Redemptorists advised patience and submission, but the Sisters were not quite sure of the Bishop's attitude toward the Congregation of the Immaculate Heart and the days that followed were filled with gloomy forebodings. Their fears were not allayed when the Bishop announced his intention of revising the Rules. The work had already been begun by one of the Redemptorist Fathers under the direction of Bishop Neumann, but the Bishop's death prevented its completion. Bishop Wood entrusted the work to Reverend James O'Connor of Saint Charles Seminary, Overbrook, later Bishop of Omaha. Before undertaking the revision, Father O'Connor courteously consulted the Redemptorists and followed their suggestions. The result of the work gave satisfaction to all. When the rule was completed, Bishop Wood assembled the Sisters in his private parlor and the rule was read for them by Father O'Connor. The first part, compiled by Father Gilet, remained unchanged. The second part made careful provision for the government of the community, elections, officers, mission houses, and was satisfactory to everybody.

The Right Reverend Bishop placed the rule in Mother Jerome's hands with the injunction that she was to see to its careful observance. The Sisters' fears were allayed and confidence restored. Bishop Wood showed himself to be as kind and fatherly to the com-

munity as his predecessor had been. The few changes which he saw fit to make in the customs proved that he had the best interests of the community at heart. Among them was the transfer of the Saturday abstinence to Wednesday. The Bishop thought that two days abstinence in succession would be detrimental to the health of the Sisters. Another change was that of the Thursday free day to Saturday as being more in accordance with the customs of the country.

In 1864 the Bishop assembled all the Sisters at Reading for the annual retreat. About the same time the novitiate at Saint Joseph's was closed and the novices transferred to Reading. From many points of view this transfer was a gain both to the novices and the community, as two novitiates in the same diocese was a deviation from the rule and would sooner or later work harm to the spirit of the institute. Bishop Wood often visited the Sisters and on more than one occasion gave them needed financial aid. Until 1871 Reading remained the mother house and novitiate for all the Sisters of the Immaculate Heart of Mary in Pennsylvania.

*The Mission at Susquehanna
Saint Alphonsus Academy*

Between 1860 and 1871 many new missions were opened in Pennsylvania. The mission at Susquehanna Depot, now called Susquehanna, was opened on the feast of St. Teresa, October 15, 1860. There was a Catholic school in Susquehanna before the coming of the Sisters. It was taught by a layman and did good service in its day for the cause of Catholic education. Similar schools still persist in the Polish and Slovak

parishes, but in these too, the parochial schools are gradually being taken over by the religious congregations and the day of the lay teacher is fast passing away.

Bigotry was rife in the early days and the establishment of Catholic schools was not looked upon with favor. Father O'Reilly had to make use of an intermediary for the purchase of property for Catholic school purposes. The building procured for the Susquehanna school was originally a hotel called the Scoville House or Way House, and the intermediary who kindly gave his services on this occasion was a gentleman named Edward Carlisle. We find him identifying himself later with the good work of procuring a charter for the school. The building was considered a very grand one in its day and the location is ideal. It is situated on a height above the town and commands an extensive view of the picturesque valley, the distant mountains, and the romantic Susquehanna below. The famous Starucca viaduct, a marvel of engineering skill and without a rival in stone work, spans the nearby ravine at Lanesboro.

The school was opened as a resident and day academy and proved to be a success from the beginning. It had the honor of having for its first Superior, the beloved foundress, Mother M. Teresa. With her were six other Sisters. Father O'Reilly named the school Saint Alphonsus Academy, but when he made application for a charter, religious bigotry again showed its ugly head. The application for the charter was therefore made under the name of Laurel Hill Seminary. The honorable Peter Byrne, a native of Montrose and the father of Sister M. Xavier, had been elected to the assembly at Harrisburg. He championed

the cause of the application for the charter which was granted without demur, April 19, 1862. The following is a copy of sections of the charter:

INCORPORATION OF LAUREL HILL SEMINARY

CHARTER

To the Honorable Court of Common Pleas in and for the County of Susquehanna: The undersigned submit to the Honorable Court aforesaid an application for the incorporation of the "Laurel Hill Seminary," in the Borough of Susquehanna Depot, County of Susquehanna and State of Pennsylvania, according to the Acts of Assembly in such case made and provided, to wit:

Section 1. That an Institution for the Education of Youth in the English and other languages, in the arts and sciences, etc. shall be established in the Borough of Susquehanna Depot, County of Susquehanna and State of Pennsylvania, by the name, style and title of "Laurel Hill Seminary."

Section 2. That the first trustees of said Seminary shall be the Very Reverend J. V. O'Reilly, the Reverend Hugh Monaghan, James B. Gregg, Gaylord Curtis, Edwin Carlisle, Miles Greegan, Lawrence Skelly and Thomas McKernan, and their successors to be elected as hereinafter directed, shall be a body corporate and politic in law, by the name, style and title of the "Laurel Hill Seminary" and by the same name shall have perpetual continuance, and be able to sue and be sued, plead and be impleaded and shall be capable in law and in equity to take, hold and dispose of and for the use of said Seminary, lands, tenements, and hereditaments, moneys, goods and chattels, but they shall not take and hold real and personal estate within this commonwealth, the annual value of which shall exceed in the aggregate the sum of two thousand dollars. The edifices used for educational purposes and unproductive grounds contained within the curtilage of said building shall not be included in said valuation, of whatever kind, and to erect such building or buildings as may be necessary, and generally to do all things which may be necessary for the well-being of said Seminary which such corporations may rightly do.

THE FOUNDATION IN PENNSYLVANIA 83

Section 3. That the said Laurel Hill Seminary shall have full power to use our common seal and to alter and renew the same at pleasure.

Section 4. That the said trustees shall hold their first meeting on the first Monday in May, A. D. 1862, in the Borough of Susquehanna Depot, and then and there to divide themselves into three classes by lot; the term of office of the first class to expire at the end of one year, and the second class in two years; the third class in three years from said date so that one-third may be chosen annually.

Section 5. That said trustees, and their successors, any four of whom shall be a quorum, shall by the name and style and title aforesaid, have power to make and enact ordinances and by-laws for the government of said corporation, to appoint teachers and to remove them, to regulate their times of meeting and the mode of calling meetings; to elect from their number a President, Secretary and Treasurer, the latter of whom shall give a bond in such manner and such sum as the by-laws may require; shall elect all officers necessary and proper for the management of the affairs of the corporation; define the duties and terms of service of said officers, and determine all matters and things necessary to the good order and well-being of same.

Section 8. That all by-laws, ordinances and proceedings of said corporation shall be fairly and regularly entered in a book to be kept for that purpose by the Secretary, and no misnomer of said corporation shall defeat any gift, grant, bequest, or devise to the same where the intention of the grantor or devisor shall sufficiently appear on the face of the same.

Section 9. That said trustees shall have authority to receive such subscriptions in sums of any amount for the purpose of purchasing real estate, books, philosophic apparatus or other property necessary for the affairs of the corporation, and to give certificates for the same according to the sixth section of this article, and each person so subscribing, without regard to the amount subscribed, shall be entitled to a credit on the books for the said subscription and to the yearly dividends arising therefrom; but no such subscriber shall be entitled to a vote at any meeting or election of said corporation unless his or her certificate shall amount to one share or

fifty dollars. The form of subscription in all cases shall be prescribed by the trustees at their first meeting.

LEON P. HINDS,

*Attorney for the Very Reverend J. V. O'Reilly
and the above named applicants.*

AND NOW TO WIT April 19, 1862, the Court, on application of Leon P. Hinds, attorney for the applicants, do decree and declare that the persons herein named as associated shall according to the terms, articles and conditions of the within instrument set forth and contained, become and be a corporation or body politic, and that the Charter of incorporation shall be recorded in the office for the recording of deeds, and on being so recorded the persons herein mentioned and associated and their successors, are, according to the objects, articles and conditions in the within instrument set forth and contained, a corporation or body politic in law and in fact, to have continuance by the name, style and title of the "Laurel Hill Seminary" as herein declared in the written instrument.

By the Court,

U. MERCUR, *Pres't Judge*,

C. F. READ, }

I. P. BAKER, }

Associated Judges.

Attest: G. B. ELDRED, Prot., January 16, 1868.

Recorded January 16, 1868.

J. F. SHOEMAKER, Recorder.

To accommodate the people of the lower town, Father O'Reilly opened Saint John's School. The building in which this school was first located was formerly the old Lanesboro Church, erected in 1847, and dedicated by Father O'Reilly under powers granted by the Right Reverend John N. Neumann, C.S.S.R. When the centre of population shifted to Susquehanna, the Lanesboro Church was removed to Susquehanna and converted into a school. Later the building was razed to the ground, a new rectory built in its place and the school transferred to the old rectory. At present the school and parish hall are located in the remodelled

Presbyterian Church which the present Rector of Saint John's, Susquehanna, the Very Reverend P. F. Broderick, had purchased for that purpose. Sister M. Agatha and Sister M. Perpetua were the first teachers in Saint John's Parochial School. The two schools, Laurel Hill Seminary, now known as Laurel Hill Academy, and Saint John's Parochial School, have during all these years, closely identified themselves with the religious interests of the parish and generations of Catholics in Susquehanna have risen up and called blessed not only the venerated founder of these two schools, but also the consecrated women who instructed them unto justice and whose names today are household words among them. The initiative given by Father O'Reilly has been ably sustained by his successors, the Reverend John Slattery and the scholarly and cultured Very Reverend P. F. Broderick, V.F. When Saint Joseph's College was burned in 1864 and Saint Joseph's Academy closed, the torch of learning and culture was held aloft at Laurel Hill Academy. Thither from the surrounding district students flocked and hundreds of men and women famous in different walks of life, look back with reverence and affection to Laurel Hill Academy as their cherished alma mater.

In 1903 Laurel Hill Academy was registered under the State Regency of New York. This registration secured for its students entrance into the colleges, a great advantage for those of its graduates who wished to study law or medicine. In 1917 it was listed by the Pennsylvania Bureau of Professional Education as a high school of the first class and later in the same year it was affiliated to the Catholic University, Washington, D. C. Laurel Hill Academy has for many years afforded special opportunities to those of its students

who wished to take up the profession of teaching. The county superintendents conduct examinations for teachers' certificates at the Academy and the graduates who qualify for the teacher's license have no difficulty in procuring it.

Laurel Hill Academy has been prolific in vocations to the priesthood and the religious state. When in 1910 it celebrated the golden jubilee of its foundation the officers of the jubilee Mass were all graduates of the Academy. A distinguished body of Alumni, men and women, gathered to do honor to their alma mater. At the same time, a collection of poems, "Idyls of Lakeside," written by one of the Alumnae, Sister M. Rosina of the Sisters, Servants of the Immaculate Heart of Mary, was published and dedicated to Laurel Hill Academy in honor of its golden jubilee.

The old Laurel Hill Academy, with all its tender associations, will soon be a thing of the past. Its place is soon to be taken by a new Laurel Hill Academy, the site of which has been purchased. The Alumni Association of Laurel Hill, practically the whole parish of Saint John, under the leadership of the Very Reverend P. F. Broderick, V.F., is raising funds for the erection of a new academy and convent. The plans leave nothing to be desired in the way of modern equipment. The best that can be wished for the new Laurel Hill Academy is that it may be faithful to the ideals and traditions which have earned for the present Academy the right to be considered an honor and glory to the Church in Susquehanna.

Other New Missions

The next school opened after Susquehanna was at Haycock, Pennsylvania, one of the oldest Catholic



Saint Cecilia
Academy,
Scranton, Pa.



Saint Rose
Novitiate,
Carbondale, Pa.



Laurel Hill
Academy,
Susquehanna, Pa.

settlements in the state. In August, 1862, the Sisters opened an Academy there under the patronage of Saint Teresa. The first mission band was made up of two Sisters from Saint Joseph's and four from Reading. After six years the school was closed.

Saint John's in Manayunk was opened in 1863. There had been private schools in Manayunk before the coming of the Sisters; a day school taught by the pastor, Reverend David Mulholland, and a night school taught by seculars. The good priest at his death left the entire estate to the parish, stipulating that his own house should be used as a home for the teachers who would keep his school. The first house in which the Sisters lived had been the residence of Mr. Jerome Keating, where the first Mass said in Manayunk was celebrated, and after Father Mulholland's bequest, the rectory became their convent. Their work has shown steadily increasing success and development. There are at the present time twenty-two class-rooms in the school and a separate high school department for boys and girls. The high school is accredited by the Pennsylvania State Bureau of Education.

For the second time in the history of the congregation, the Sisters of the Immaculate Heart succeeded the Sisters of the Holy Cross in taking over a mission from which these latter had withdrawn. In 1864 Saint Paul's School, which was left by the Holy Cross Sisters was assumed by the Sisters of the Immaculate Heart. The school had been opened by the Sisters of the Holy Cross in 1854. Six Sisters of the Immaculate Heart came from Saint Joseph's and lived in a few small rooms in the school building until 1869 when a new convent was built for them. A tide of immigrants, mostly Italians, coming into the neighborhood of Saint Paul's obliged

the Sisters to undertake the building of new quarters to accommodate their children in the school. The present equipment of the building is modern in every way. It contains a large chapel, a gymnasium, shower baths, domestic science department, and twenty-two classrooms. The school has an enrollment of fourteen hundred and sixty children.

Saint Joachim's school in Frankford was opened in 1865 by four Sisters from Saint Joseph's. Later they were joined by three Sisters from Reading. The parish school was opened in a building that had once been a Protestant church. An academy was opened in the convent. The enrollment records show an increase from one hundred and fifty pupils in the beginning of the school to seven hundred at the present time.

The parochial school of Saint Francis Xavier was opened in 1869 in the basement of the old church of Saint Francis. Four Sisters from the Reading house, which at that time had become the mother house of the congregation in Pennsylvania, opened the new school. There was no convent in the parish and the Sisters lived for three years at Saint Paul's Convent, Ninth and Christian Streets. The journey to and from the school in all kinds of weather was a great hardship for the Sisters. But a new convent was built in 1872, and the school has at the present time an enrollment of twelve hundred pupils. A school opened at Lebanon about the same time had but a brief existence.

The Pittston Mission
St. John's Academy

In 1864 a school was opened at Pittston, a mining town pleasantly situated on the banks of the Susque-

hanna River in the heart of the far-famed Wyoming Valley. The beauties of the valley have been commemorated in connection with a tragic incident of the Revolutionary days, by the poet Campbell in his "Gertrude of Wyoming." A number of Irish immigrants had settled there bringing with them from the Isle of Saints the ever living faith of their fathers. It was not long until saintly missionaries found their way to the valley and brightened the lives of the hard-working pioneers by bringing to them the consolation of religion. Reverend Father Henry Fitzsimmons was in the vanguard of a long line of zealous priests. He was followed by Reverend P. A. Prendergast, Reverend Father Ettinghofer, Reverend Basil Shorb, Reverend John Loughlin, Reverend Michael Blacker, and Reverend J. P. O'Shaughnessy.

The first Mass was celebrated in a private house, but increasing population made a church a necessity. As the colony extended itself lower along the banks of the Susquehanna a second church was erected and the parish of Saint John the Evangelist formed. Father O'Shaughnessy, who built the church, was the first pastor. On the twentieth of September, 1858, Reverend John Finnen was appointed by Bishop Neumann to assist Father O'Shaughnessy. Later Father Prendergast was made pastor of Saint John's. Father Prendergast died in the pastoral house, November 2, 1861. His grave lies between the church and the convent beside that of Father Cody who had previously ministered to the spiritual needs of the people of this region. Father Finnen was appointed to succeed Father Prendergast and with his rectorship begins the history of Catholic education in Pittston. It was the first year of the Civil War and the unsettled condition of the country

made any new venture at that time hazardous. The greater portion of Father Finnen's congregation was made up of day laborers whose wages were meagre. They had just built a church, and kind and generous though they were, it required no small amount of courage to ask them to take upon themselves the additional burden of a school. But the young and zealous pastor knew his people. He knew, too, that the Christian education of the children meant the future of religion in his parish, and so he made his appeal and met a ready response.

A double brick building next to the church was purchased and fitted up for a school and convent. In the spring of 1863 Father Finnen journeyed to Reading to ask the Sisters of the Immaculate Heart of Mary to take charge of his school. He reached the convent in Reading just as the Angelus was ringing. He was met at the door by the gracious Mother M. Magdalen, who was then superior.

"I have come to talk business, Mother," was Father Finnen's first greeting.

"The business can wait, Reverend Father, until you have had some supper."

The business was happily concluded that evening and the mission accepted. Later at Father Finnen's invitation, Mother Magdalen and Sister M. Cephas came to see the new convent. There was no railroad in those early days from Wilkes-Barre to Pittston and the Sisters made the journey in an old-fashioned stage coach. They were accompanied by two young ladies of the parish, Misses O'Donnell and Reap, whom Father Finnen had kindly sent to meet them.

The Sisters found the convent completely furnished. There was even a piano, a great luxury in those days.

In August, 1864, a band of six Sisters arrived from Reading and on September 14th, the feast of the Exaltation of the Holy Cross, Saint John's Academy was formally opened.

In an article written for the *Argosy*, during the Great Fair of 1887, Father Finnen says:

"The first Superior of the Pittston House was Sister Mary Cephas with whom were Sisters M. Antoinette, Elizabeth, Regina, and Gabriel. We name them here because it will be a pleasure to many who are mothers now in Pittston and have the bringing up of children themselves, to recall the names of these devoted religious to whose care and instruction they owe so much, and whose teaching has helped to make their motherhood a true and lasting blessing. The school has proved good beyond all price to our girls, as well as to many young men in our community today whose virtuous lives attest the blessing of their early school years under the care of Sisters whose teaching helped to mould them to a love of virtue as well as knowledge."

At least two of these young men have attained nationwide fame in the literary world: Doctor Austin O'Malley and Reverend Francis P. Donnelly, S.J. Dr. O'Malley is eminent in the world of medicine too, and his work on pastoral medicine, written in collaboration with Doctor James J. Walsh is considered authoritative in the department of theological literature.

It was in connection with the Great Fair referred to above that Francis Donnelly, then a boy of eighteen, first became known as a poet. Father Finnen had offered a prize for the best poem. The prize was won by Francis Donnelly for a poem called "The Glastonbury Thorn." Father Donnelly is an educator and writer of text-books, and together with his arduous

work in the different colleges of his order he has found time to publish a volume of exquisite poetry and several volumes of devotional literature. His book of poems "Shepherd My Thoughts" has been called an anthology of Jesuit life.

Father Donnelly is recognized as a master of the English language. He attributes his love for good English and the mastery he has attained in its use to the interest awakened in it by his teacher, Sister M. Charles, during his early years at Saint John's. Incidentally Saint John's influenced another writer of charming poetry, T. A. Daly, who has crystallized the thoughts and feelings of American immigrants from Italy. Under the tutelage of Sister M. Charles, Francis Donnelly's interest was directed to the rhyming puzzles in current papers and magazines. Later, at college, Francis succeeded in interesting his chum, Tom Daly, in the rhyming of fascinating charades. Whatever effect those early incidents may have had in shaping the bent of these two writers, there is no gainsaying the fact of their eminent contributions to literature.

There were very few schools in Pittston in those early days and the public school system was still in embryo there. Students of all denominations therefore, flocked to Saint John's. The gentle influence of the Sisters did much to remove the prejudice which in so many communities raises a barrier between Catholics and those outside the fold. One of the remarkable things about the civic life of Pittston at present is the persistence of the spirit of concord introduced into the foundations of the city. Father Finnen's attitude towards the pastors of the various sects was always friendly and not a few Protestant ministers were his life-long friends.

The school was the object of Father Finnen's great-

est solicitude. He visited it daily and like the Good Shepherd, watched carefully over the lambs of the flock. He took a lively interest in every detail of the curriculum: methods of teaching, examinations, reports, rewards. He was a man of fine literary tastes and his well-selected library was at the disposal of the school. In the building of the new convent, the plan of the library was drawn by Father Finnen himself. After his death, all his books were bequeathed to the convent.

He instilled in the hearts of the children the spirit of reverence for which he himself was remarkable; a reverence for authority, for holy things, for persons and places consecrated to God. For years in old Saint John's a special place apart was reserved for the Sisters during divine services. The stamp of culture and refinement which marks Saint John's is due in great measure to the traditions established by Reverend Father Finnen.

There were no compulsory education laws in those pioneer days and the poverty of many parents forced them to send their children, especially the boys, to work at an early age. The Sisters endeavored to reach this class of children through the Sunday school and the classes held each year in preparation for the Sacraments. Both Sunday school and instruction classes were taught by the Sisters, though Father Finnen exercised a general supervision over all. Societies and sodalities were also organized. In these various ways, all the children of the parish came under the Sisters' influence. Through the Holy Angels' Sodality, begun at Saint John's by Sister M. Evangelista, both boys and girls were trained in solid piety.

The welfare of her "miner boys," as she affectionately termed them, was the object of Sister Egidius' ardent

zeal. The first drum corps, the ancestor of all the military societies of the city, was organized by her. She established the first Cadet Society and designed its uniform of light blue flannel shirts with red collars and cuffs and a red heart on the sleeve. How proudly those cadets marched under the first temperance banner ever carried through the streets of Pittston! The Father Matthew and Saint Aloysius Societies, the Saint John and Saint Joseph Cadets have since developed the temperance ideals of Sister M. Egidius. That her work in Pittston is still appreciated is attested by the fact that an anniversary Mass is always celebrated for her in Saint John's.

In 1878 Father Finnen, desirous of extending the influence of Christian education, decided to build a parochial school. A bequest of two thousand dollars had been made for the purpose by Michael Reap, one of Father Finnen's parishioners. Through the unflagging exertions of Father Finnen's assistants, the Reverend M. E. Lynott and Reverend John Bergan, who collected among the people, this sum was augmented. When the new school was opened, September 6, 1880, there was not a cent of debt upon it. Five hundred children were enrolled the first day.

When the Christian education of the children of the parish was provided for, Father Finnen turned his attention to the building of a new church. In this work, Father Finnen, assisted by the generations that had been trained in Saint John's Academy, raised a monument of zeal which, in an incredibly short time, was completed.

When on the twelfth of April, 1893, this beautiful church was consecrated, the saintly pastor had reason to exult and rejoice. He who had builded unto eternity,

whose first care was to build up the kingdom of God in the hearts of His children, saw in this material temple the outward manifestation of the strong, living faith that Christian education had nurtured and kept alive. The following newspaper account of the ceremony will give an idea of the standing of Father Finnen's work at the time the church was erected:

"The jewel of the diocese, the poetic title applied by Bishop O'Hara to Saint John's Church, Pittston, shone resplendent in the light of yesterday's glorious sun, a bright setting amid the emerald hills which surround the historic Wyoming Valley; and a monument to the piety and zeal of pastor and people, Vicar General Finnen and his devoted parishioners. This jewel of Catholic faith is the crowning of years of self-sacrifice and unfaltering work in the service of the Master and its consecration to divine worship yesterday, free from debt, is an evidence of sterling integrity linked with pious effort.

"It was an ideal day and the consecrator, Right Reverend Ignatius Horstmann of the Cleveland Diocese, must have felt an added inspiration in the glad April sun that shone out its bright good morrow as he began his solemn work at six o'clock. Having completed his portion of the work, the magnificent edifice was ready for the brilliant ceremonial which took place later and in which Right Reverend Bishop O'Hara was the central figure. The patriarchal Bishop whose golden jubilee was celebrated with the proper pomp a few months ago, stood up bravely under his weight of years, wearing his mitre and bearing his crozier in the opening procession like a valiant soldier of the Cross, while his faithful priests, splendid specimens of manhood, marched to the altar like true Levites. The entire pic-

ture produced a stirring and inspiring effect upon the congregation, which rose to its feet like one man and remained standing until the procession passed within the sanctuary rail and the Bishop and priests took their respective places at the altar. The sanctuary with its massive Gothic arches; its three altars of dazzling whiteness; its inspiring altar-piece, a painting of the Crucifixion by Costagini; its carpeting of crimson; and its Cardinal's throne with drapings of scarlet and gold, made a picture of surpassing beauty. The main altar with its choice and variegated marbles, its artistic design and ample proportions, its wide marble steps; its elaborate decorations; its shining candelabra and delicate tracery of green palms; and its wealth of choice flowers realized a scene of rare artistic loveliness.

"One of the most interesting, impressive portions of the picture presented during the service was the presence of a large number of Sisters from various parts of the Diocese, whose religious habits stood in relief against a white background. This devoted group of Catholic workers occupied a special gallery apart, designed purposely for their use on the right of the church, immediately opposite the choir gallery. Grouped on each side of the altar within the sanctuary rail were the numerous priests and directly outside the rail, a number of surpliced boys, whose cherubic faces showed their happiness. The voice of the Bishop sounded clear and strong in the Mass, the singing of the choir with orchestral accompaniment was expressive of the joyous occasion and the offertory solo by Miss Margaret Kearney was especially effective.

"Bishop Keane's sermon was a masterly effort and produced a profound impression. Bishop Keane is more than an orator. He is an actor as well, and his



Saint John School, Pittston, Pa.



Saint Cecilia, Wyoming, Pa.

every word and gesture were eloquent, while there could be no mistaking his splendid earnestness and his thorough grasp of his grand, soul-stirring subject. At the close of the Mass the Right Reverend Bishop O'Hara, in a few well-chosen words of congratulation uttered the sentence with which this introduction begins, namely, 'The jewel of the diocese,' and every one present felt that the appellation was happily bestowed."

The progress of Saint John's has been phenomenal. After the consecration of the church a new convent and academy was proposed. The building was erected and ready for occupancy, September 24, 1898. It is a three story brick structure with stone trimmings.

Father Finnen never had the pleasure of seeing the new home which he had so carefully planned for the Sisters. He had been in failing health for a long time and the end came on February 14, 1899. His remains lie in a crypt beneath the church which he had built for the greater honor and glory of God. The church is his monument; it testifies to his zeal for the honor and glory of God. But a far more enduring monument are the schools he established, for through them and the education they give, the heart and mind of each child of Saint John's is fitted to become the living temple of the Holy Ghost, the house of God not built with hands.

In 1899, Reverend Eugene Garvey, the late Bishop of Altoona, who had been appointed to succeed Father Finnen, united the parochial school and the academy. On March 17, 1900, the school was chartered. The incorporators and trustees were Right Reverend Bishop Hoban of Scranton, Reverend Eugene A. Garvey, V. G., Sister M. Conception, Mr. Paul Bohan, and Mr.

M. W. Morris. The fund established by Father Finnen for the maintenance of the school was augmented by Father Garvey, who introduced the custom of taking up a silver collection once a month for school purposes.

In 1901 the first class was graduated from the newly chartered high school. This first class numbered twenty. Each year since has witnessed an increase until now as many as seventy graduates have passed out in each of the late years.

When Father Garvey was made Bishop of Altoona, Right Reverend John P. O'Malley was appointed to succeed him. Monsignor O'Malley purchased the Morris estate next to Saint John's Convent and extended the campus of Saint John's. He also had a large piazza annexed to the convent. In 1914 Professor Jackson, State Inspector of Schools, visited the convent high school and upon his recommendation it was registered by the Pennsylvania Bureau of Professional Education as a high school of the first class. In February, 1916, Saint John's High School was affiliated with the Catholic University at Washington.

In late years the rapid increase in the enrollment at Saint John's overtaxed the school. At last it became impossible to accommodate all the children of the parish and each September many had to be turned away. In the summer of 1919, Father Coroner, Monsignor O'Malley's worthy successor, laid before the people a plan for more adequate school buildings. The parishioners responded to the appeal with such alacrity and generosity that the sum called for, two hundred thousand dollars, was over-subscribed in a single week.

A splendid high school is now in course of erection. The corner stone was laid by Right Reverend M. J.

Church Street
Entrance



Saint John's High School, Pittston, Pa.



William Street Entrance

Hoban, D.D., Bishop of Scranton, in October, 1920. In a short time the building will throw open its doors to fifteen hundred students.

Saint John's School has been the heart of the parish for nearly sixty years. The prompt response that came in answer to the call for greater facilities in carrying on the work of education, shows that the generation of today values its Christian education and is as ready to make sacrifices to preserve the faith of the children as were its forefathers in the pioneer days of Saint John's.

*The Scranton Community Separated from That of
Reading*

No more missions were opened from the mother house at Reading until 1871, when twelve Sisters made the new foundation in the Scranton Diocese, and twelve remained to carry on the work in the Philadelphia Diocese. By a singular coincidence the community numbered twenty-four when the separation from the Monroe house took place, twelve going to the new foundation in Pennsylvania and twelve remaining in Monroe.

The Reading novitiate and boarding school continued to flourish and soon the overcrowded condition made it imperative for the Sisters to build. The problem of finding a suitable location was soon solved. Bishop Wood purchased a property in the borough of West Chester, Chester County, and the following summer the mother house, novitiate and academy were transferred from Reading to West Chester. The building was originally used for a young ladies' seminary. Later it passed into the hands of Mr. Bolmar, Principal of West Chester Academy. He opened a boys' school which became so famous that it attracted stu-

dents, not only from all parts of the United States, but from Mexico, South America, and the West Indies. After Mr. Bolmar's death in 1861 the school was closed until Mr. Thomas Hyatt rented the building and opened there the Pennsylvania Military Academy.

On July 27, 1872, the announcement that the Sisters of the Immaculate Heart of Mary had taken possession of the famous building appeared in the "Catholic Herald." The new home was called at first "The Academy of the Immaculate Heart." Later the name was changed to Villa Maria. Mother M. Gonzaga who succeeded Mother M. Jerome was superior at the time of the transfer. Through her exertions many improvements were made in the buildings, grounds, and courses of study so that in a short time Villa Maria was renowned as a leading educational centre.

Mother De Chantal succeeded Mother Gonzaga in 1886 and made still further improvements. Two wings were added to the original building and a magnificent chapel, a gem of architectural beauty, was erected. This chapel was dedicated by His Grace, Most Reverend Patrick J. Ryan. Another property adjacent to the convent was purchased in 1894, and a boarding school for boys, Saint Aloysius Academy, was opened. The school was a success from the beginning and now registers two hundred students. The growth of the congregation during Mother De Chantal's administration was marvellous. At the time of her death there were three hundred Sisters having under their care twelve thousand pupils. The following beautiful tribute to Mother De Chantal is taken from the funeral sermon preached by Reverend M. C. Donovan:

"In a religious community the holding of office does not mean exemption from any rule or regulation; it

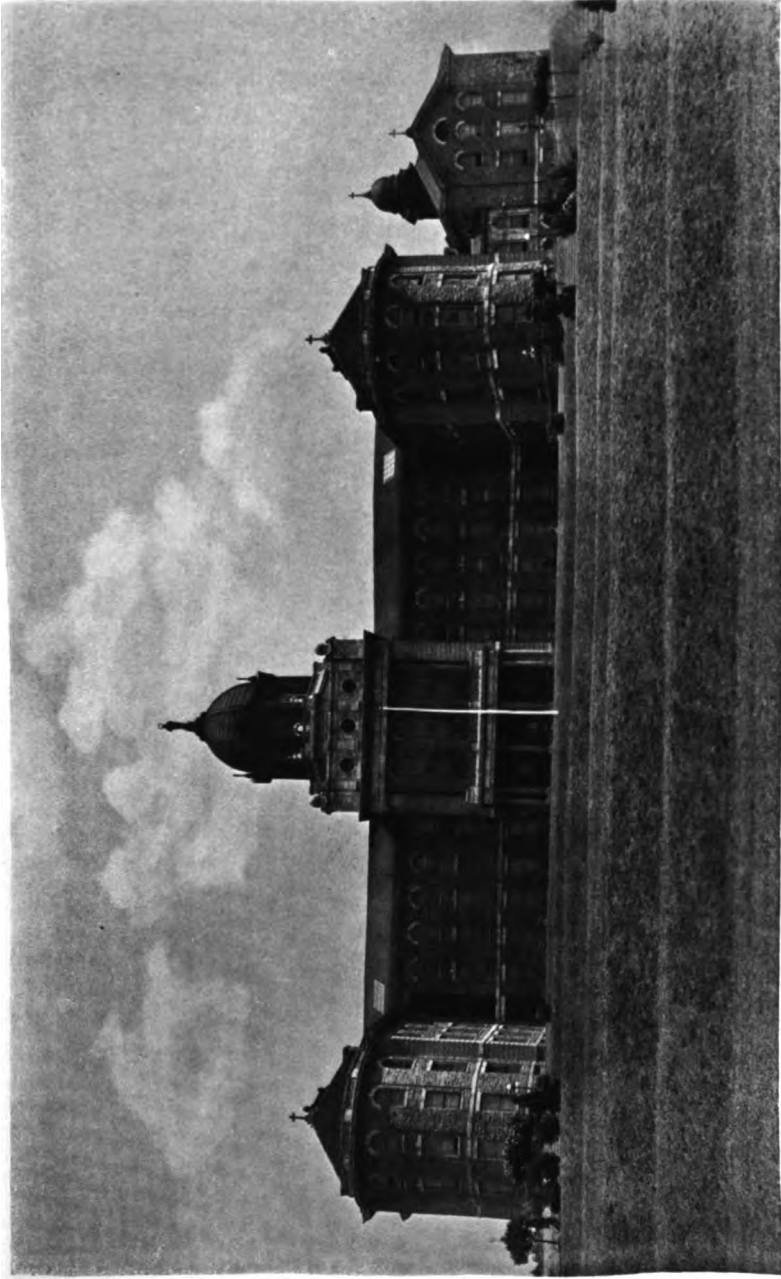
means only added cares and responsibilities. The successful superior of a religious community must bear in her virgin body a tender mother's heart that she may sympathize with her younger subjects in their trials and difficulties. Her subjects ever found in Mother De Chantal a loyal guardian and defender of their rights and interests. Their temporal and spiritual welfare were her chief concern even on her death-bed. To her honor be it said that she never imposed burdens on her subjects of which she herself was not willing to bear her full share. As mother superior she was as exact about the observance of every rule as when she entered the community forty-five years ago, an humble, fervent postulant. Neither advancing years nor failing health could induce her to take any exemption. She could well say to her subjects: 'Be ye followers of me as I am of Christ.' She was really one of the prudent virgins who had her lamp trimmed and burning when the bridegroom knocked."

Mother De Chantal was succeeded by Mother M. Camilla. Mother Camilla had held many positions of trust in the community and by reason of her varied experience was well fitted for the duties of her responsible office. She knew the community and had special talent for finding ability among its members. She was able to interpret the signs of the times, and foreseeing the need of higher education for women she laid her plans accordingly. Professors were secured by her from different colleges and universities to give courses to the Sisters in special subjects and soon the novitiate training school and the mother house of studies at Villa Maria reached a very high intellectual plane. It was Mother Camilla who foresaw the need and planned the erection of a greater Villa Maria, and accordingly

secured a beautiful site on the highest point of land between Philadelphia and Harrisburg. Before her plans were perfected God called her home. Her worthy successor Mother Mary James faithfully carried out her predecessor's plans both with regard to the intellectual advancement of the Sisters and the erection of the new building. The magnificent new Villa Maria at Immaculata was opened on September 15, 1914. It was blessed and dedicated to God and to the work of Christian education on November 8, 1914. On November 12, 1920, Villa Maria College was chartered by the College and University Council of Pennsylvania, and empowered to grant all the academic degrees.

The removal of the novitiate from Saint Joseph's was a sore disappointment to Father O'Reilly. He had been instrumental in bringing the Sisters from Monroe and had hoped to keep their novitiate and mother house at Saint Joseph's. This trial was only the forerunner of other and greater trials that this noble priest was soon to be called upon to endure. He was himself removed from Saint Joseph's and made pastor of Saint John's in Susquehanna. He was to retain, however, the supervision of all the parishes that he had been instrumental in forming during his missionary labors in the vast territory to which he had been appointed by Bishop Kenrick. Reverend Hugh Monaghan was appointed president of Saint Joseph's College and pastor of Saint Joseph's.

Soon after these events an epidemic of small-pox broke out in Susquehanna. Sister M. Perpetua was seized with the disease in its most virulent form. Mother Teresa, who was superior at Susquehanna, at once sent the Sisters who had not been exposed to the disease to Saint Joseph's for safety, and with the



VILLA MARIA COLLEGE, IMMACULATA, PA.

assistance of Sister M. De Chantal and Sister M. Anastasia, who remained with her, she tenderly nursed the sick Sister. From the beginning no hopes were entertained of Sister Perpetua's recovery, and the last Sacraments were administered. Death came quickly. It was the first experience that the Sisters had had with a death of this kind and naturally they were very timid about preparing their Sister for burial. Overcoming her natural repugnance, Mother Teresa said: "Dear Sisters, this body of our beloved Sister was once the temple of the Holy Ghost" and with her own hands she prepared the Sister for burial, clothing her in the full religious habit according to custom. The interment took place in the dead of night as the quarantine regulations forbade bodies to be interred during the day. God mercifully spared the three devoted ones and when the epidemic was over the Sisters returned from Saint Joseph's and the little community was again united.

The Burning of Saint Joseph's College

On the morning of the seventh of January, 1864, the sad news of the burning of Saint Joseph's College reached Susquehanna. It was a great shock to Father O'Reilly. The College had taken fire the previous evening and so quickly did it spread that before help was available the College was in ashes. Fortunately nearly all the students had gone home for the Christmas holidays and the few who remained made their escape from the building. The burning of the College was a great loss for it was in a very prosperous condition at the time.

Besides Reverend Hugh Monaghan, the President, and his brother, Reverend James Monaghan, the Vice-President, there were four regular professors

on the faculty staff. They were assisted by four other priests and a corps of subordinate teachers. Both the Fathers Monaghan and Reverend Miles Tempany were famous Latin scholars. Among the secular professors, Jeremiah Reagan is noteworthy as the compiler of Stoddard's *Arithmetics*. Professor Reagan was a teacher of higher mathematics at the College. Edward Spencer of Dunmore was the talented professor of music. Father O'Reilly himself helped with the classics. The chapel had been elegantly fitted up and there was an extensive library containing many valuable books and records.

It was a blow from which Father O'Reilly never recovered. He had wished to rebuild but the requisite permission could not be obtained and the project was abandoned. Reverend James Monaghan returned to Philadelphia. Reverend Hugh Monaghan remained in charge of Saint Joseph's and took up his residence in "The Cold Water House." "The Cathedral," now entirely too large for the wants of a rural community, was taken down, and the brick carefully cleaned and utilized in the building of the present church. When Mount Saint Mary's was being built search was made at Saint Joseph's for the stained glass windows of the "Cathedral" as a memorial of the Sisters' first home in the diocese, but the search proved fruitless. The magnificent pipe organ which had been too large for the remodelled church, was taken to Susquehanna, and later was installed at Mount Saint Mary's where it was used until the recent handsome gift of a three manual instrument was made by the Flynn children, the family of which Sister M. Salome is a member, in memory of their parents. The only reminder that Mount Saint Mary's now possesses of the

first foundation at Saint Joseph's are two oil paintings, one of the Madonna and Child and the other of Saint Joseph. They are the work of the Misses White, daughters of Patrick White and nieces of Gerald Griffin.

The burning of Saint Joseph's College was a great loss to Catholic education in northeastern Pennsylvania. During the short period of its existence it had educated a score of priests and given to the Episcopate three Bishops, all of whom, singularly enough, occupied the Episcopal See at Harrisburg. Right Reverend Jeremiah Shanahan, D.D., became first Bishop of Harrisburg. He was succeeded by Right Reverend Thomas McGovern, D.D. It was at the McGovern home that Father O'Reilly made his residence on his visits to Sullivan County. The mission was called McGovern in honor of the Bishop's father. Mr. McGovern had built a church here at his own expense and the future Bishop had helped in its construction. When Bishop McGovern died, he was succeeded by the Right Reverend John W. Shanahan, D.D., brother of Jeremiah Shanahan. Among the priests educated at Saint Joseph's were Reverend Daniel Brennan, Reverend J. B. Whelan, and Reverend M. F. Crane who celebrated the golden jubilee of his ordination in 1920. Among the lay students who later did notable work for the cause of education were B. J. Neville, M. B. Madigan, and M. M. Kearney.

The Sisters Leave Saint Joseph's

There was a falling off in the registration at Saint Joseph's Academy after the burning of the College, as many of the girls whose brothers had attended the

College were withdrawn. After two years Saint Joseph's Academy was closed, to the great sorrow and regret of the residents of Saint Joseph's and the surrounding country. The resident students were sent to Reading where a flourishing boarding school had been established. The Sisters at Saint Joseph's were transferred to the other missions in the diocese. The Sisters who were sent to Susquehanna took with them from the chapel of Saint Joseph's the statues of our Blessed Lady and Saint Joseph, gifts from Father Gieson, C.S.S.R.

The Convent at Saint Joseph's was never occupied after the Sisters left it, and it gradually fell into ruin. The drives and walks were neglected till nature's luxuriant growth gradually covered up every vestige of ruin and decay. The owners of the land, Father O'Reilly's nieces and nephews, have always held this place, the scene of the venerable priest's labor and sacrifices, sacred; and no plow has ever turned the sod of the hallowed spot.

Saint Joseph's is today a flourishing country parish. Comfortable homesteads and well cultivated farms attest the prosperity that has crowned the efforts of the pioneer settlers of this beautiful region. Saint Joseph's College and Saint Joseph's Academy are now only memories, but the love of education and the aspirations engendered by their influence in the past is still in evidence among the people. Many of its children have risen to prominence in the professional and business world. Vocations to the religious life have been numerous. There are no more edifying members in the ranks of the Congregation of the Immaculate Heart than those who once claimed Saint Joseph's and its environs as their home. To them it will always be "Out

Home." It is related of our dear Sister Matilda, whose heart knew no guile, that Bishop O'Hara once asked her if she was related to the Fathers O'Reilly. "No, Bishop," she replied, "but we are all from 'out home' and it's just the same."

Sister M. Rosina in "Idyls of Lakeside" has paid the following tribute to the memory of old Saint Joseph's.

OLD SAINT JOSEPH'S

Where the Choconut waters wander
 'Round a proud and stately hill,
In the vale of old Saint Joseph's
 My affections linger still;
And of all the recollections
 Of my childhood's rosy days
On none other does my memory
 With such lingering fondness gaze;
As upon the scenes enacted
 In that lovely little dell
Where the dead I love are sleeping
 And the friends I love still dwell.

Two score years and ten have vanished
 Since the silvery convent chimes
There re-echoed with a sweetness
 Seldom heard in other climes.
I could dream sweet dreams forever
 Of those days so long ago
When the blue-robed Sisters coming
 From their home in far Monroe,
Hid themselves in that quaint valley,
 There, through peaceful, prayerful days
To defend the cause of Jesus
 And proclaim His Mother's praise.

Not a trace of that old convent
Does the little vale contain,
But the spirit of devotion
And of holy peace remain;
And my soul seems close to heaven
In that atmosphere of prayer,
For I know that saints have worshipped
At the sacred altar there.
He, the "pioneer apostle,"
Loved by men of every creed,
There drew sinners to repentance
By his every word and deed.

He whose name today is honored
By the scions of a race
That it was his joy of nurture
In the ways of truth and grace;
Oft he walked with Blessed Neumann
By those loved and lonely streams,
There receiving inspirations
For his high and holy themes.
So it is among the pictures
That the hand of memory paints,
Queen of all is old Saint Joseph's,
Shrine of beauty and of saints.

Saint Joseph's! What holy memories cluster round
its well-loved name! The sacred light no longer burns
before its altar; its ruined walls no more re-echo the
fervent prayers of nuns or children; but its well-taught
lessons still animate the loving hearts of its fair
daughters and will continue to quicken the hearts of
their descendants until time shall be no more.

V. MOTHER M. TERESA

A Season of Tribulations

MOTHER M. TERESA, who was at this time superior of the convent in Susquehanna, found it difficult to reconcile herself to some of the changes inaugurated in the Congregation after the death of Bishop Neumann. As the foundress of the Order she had very much at heart the completion of the rule by the Redemptorists. In her very first interview with Bishop Neumann, she had requested him to appoint one of the Redemptorists to take the work in hand. The kind Bishop gladly assented and the work of perfecting the rule according to the spirit of Saint Alphonsus was entrusted to the Reverend Henry Giesen, C.S.S.R. Bishop Neumann's death prevented the work from being carried out. Another thing that grieved the heart of Mother Teresa was the separation of the Sisters in Pennsylvania from the mother house at Monroe. Bishop Lefevre had willingly given permission to Mother Teresa to open the mission in Pennsylvania, but he never intended that the Sisters should make a new foundation there. When the ecclesiastical authorities in Pennsylvania decreed that a novitiate should be opened at Saint Joseph's, Bishop Lefevre was displeased and no more Sisters were sent from Monroe. All these things weighed heavily on the heart of Mother Teresa. As matters stood she felt herself powerless to act; but cherished the illusion that if she

could return to Monroe she might effect a reunion.

Reverend Father O'Reilly to whom she made known her difficulties counselled submission and patience. Still she felt that the case was not a hopeless one. There were many circumstances just at the time that added pain and embarrassment to Mother Teresa's position, yet she clung to the illusion that if she were free to carry out her plans she could effect the desired results. She left Susquehanna and took refuge with the Grey Nuns in Ottawa. How bitterly she regretted the step she reveals to us in her notes. She says: "I arrived in Ottawa on the feast of the Purification of the Blessed Virgin Mary, 1867, with a broken heart. I never had the desire of leaving my cherished institution of the Immaculate Heart and I felt I was not at home. The good Grey Nuns were all kindness and charity, but it was impossible for me to imbibe their spirit or get used to their customs. It was not long before I expressed my sad feelings, in writing, with a bleeding heart, to some of my Sisters whom I know sympathized with me, but no answer came and I learned afterward that my letters were intercepted."

In January, 1868, a Redemptorist, Father Dold, came to Ottawa. The Redemptorists were anxious to establish a house of the Sisters of the Immaculate Heart in New Orleans. The Provincial, Reverend Father Helmpracht, sent Father Dold to Mother Teresa to ask her to make the foundation. Mother Teresa consented and the Provincial kindly furnished the money for the expense of the journey. But the project did not materialize. "It was all unsuccessful," Mother Teresa said, "because it was not the will of God."

On her return journey Mother Teresa went to Monroe and called on Bishop Lefevre. The Bishop



MOTHER M. TERESA

received her kindly but was inexorable in his determination not to receive her again into the community. She knew that an appeal to Bishop Wood would be useless and now, completely disillusioned, she returned to Susquehanna to seek the counsel and advice of one who had always been a loyal friend to her and her community, Reverend Father O'Reilly. He tried to comfort her, but he knew that under the circumstances, an appeal for her return to the community in Pennsylvania would not be considered and advised her to take refuge again with her kind friends, the good Grey Nuns. "After all my useless efforts to return to my own, I wrote to Reverend Mother Bruyère in Ottawa informing her of my disappointments. The community there was again willing to receive me and sent a telegram saying 'Come back.'

"Soon I was again in the Grey Nuns convent in Ottawa. In body alone, for in spirit and heart I was always with my own dear Sisters of the Immaculate Heart." She thus wrote to one of her Sisters:

LAUDENTER JESUS ET MARIA, SEMPER VIRGO!
Sister Mary Rose:

My dear child, you may be sure your letter was most pleasing to me for to hear from my own dear Sisters of the Immaculate Heart, far from increasing my sorrows, is the greatest solace I have in my bereavement. The long and dead silence kept with me has been very painful. It would have been otherwise if I had been able at the time to resist the force of circumstances. It was never my intention to leave my own community and join another. In spirit and in heart I have remained always the same as when I left. I feel that the Sisterhood of the Immaculate Heart is on my side. My cor-

poral eyes do not see them but with the eye of my imagination they are always before me. Every event of the memorable years that we passed together is ever present in my memory. I cherish each dear Sister, but you in particular, dear child. I can yet see you, as a little girl, when Sister Aloysius and I arrived at Saint Joseph's, to prepare the way for the others, with your hair streaming in the wind, running to and fro between Father O'Reilly's house and the convent—so anxious were you to serve us and bring us what we needed. My memory is as good as ever and my heart does not grow old.

When you have an opportunity, tell my dear Sister Agatha that she is often present in my recollections. More than once have I shed tears in thinking of our sad meeting at good Father O'Reilly's in 1868, when I tried to be again with my own beloved Sisters. But all my endeavors were in vain. My life ever since has been a long and slow martyrdom. Few are the days, if any, during which I have been tearless; but all in secret, before my God. In community and in time of recreation I am as cheerful as the others. You know I am not of a melancholy nature. One thing sustains me, the hope of returning some day to my own. No matter what is said to me on that subject, my feelings never change. In the inmost recesses of my heart I feel that I will never die here. I feel that our Immaculate Mother will obtain from her divine Son the grace of dying with my dear Sisters of the Immaculate Heart.

Could we but meet again, dear child, how many dear reminiscences we could live over again, reminiscences which it is impossible to put on paper. Let us pray. God can remove every obstacle should it be His holy will. In the meantime let us make good use of our

tribulations. The beautiful little picture you sent me is very appropriate. Yes, dear child, without the Cross we cannot possess the Crucified One. We ought to cherish our crosses since they are a pledge of eternal life, the key to the kingdom of Heaven.

Pray, my dear child, for your old Mother, and rest assured you are not forgotten.

In Jesus' love, in Mary's griefs, in the Will of God, I remain,

SISTER MARY TERESA, C. I. M.

The exile of which Mother Teresa so touchingly speaks was to last for eighteen years; and while she was expiating, with tears of repentance, her rash step, she was at the same time learning, under the shadow of the Cross, conformity, day by day, to God's holy will in which alone the soul can find true peace. The Grey Nuns were in need of teachers at the time, and they were glad to avail themselves of her service and she, on her part, was only too anxious to make some return for their great-hearted charity towards her. She had been carefully educated; was an accomplished woman and a fine French scholar. The Sisters often spoke of the pleasure it gave them to hear her read in the refectory, when, according to the community custom, she took her turn with the other Sisters. She was an interesting talker and at recreation was always ready to contribute her share of fun—interesting anecdotes of her travels or amusing incidents of her wide experience—for the entertainment of the others. She was ever a source of edification to them, as she was most exact in the observance of rules and a model of obedience. She was very exact in regard to poverty. There are many allusions

in her letters which show that she cherished this virtue with special care.

For nearly thirteen years of her exile from her own, the silence, dead silence she terms it, with regard to the affairs of her community was unbroken. Father Joos, the director of the Sisters in Monroe had counselled them not to write, because he feared their letters would disturb Mother Teresa's peace of mind. Sister Celestine, who was one of the original three, wrote to her once. The Sisters in Philadelphia had also been counselled not to communicate with her; but the good Sister Ann who had come, like her, from Baltimore and who had been with her from the beginning, had asked to write to Mother Teresa at least once a year. She received the permission and regularly at Christmas time the dear, saintly soul wrote to her suffering Mother. Her letter was the one gleam of sunshine that brightened Mother Teresa's year and helped to keep alive in her heart the hope she cherished of returning to her Immaculate Heart Sisters.

At last, on the feast of her patron, Saint Teresa, October 15, 1881, her heart was gladdened by a letter from the Scranton Sisters sending her feast day greetings and telling her of their ardent longing to have her with them. One can imagine with what delight she received their assurance of sympathy and devotion. In her answer she hastened to assure the Sisters of the joy and gratitude she experienced in learning that she still had a place in the memory of her own. She rehearses the painful events that preceded their long separation, the long martyrdom she had suffered "and all for what I could not say. You tell me, dear child, that everyone would like to have me back in the Order. Ah, I have never left it in heart. I am now just as

when I came here. Necessity obliges me to wear another habit but you know '*L'habit ne fait pas le moine.*'" She begs the Sisters to intercede with Bishop O'Hara in her behalf and speaks of her trust in Divine Providence.

In response to this appeal, Mother Francis resolved to plead with Bishop O'Hara for Mother Teresa's return. Mother Francis sent a letter to all the convents in the diocese asking the prayers of the Sisters. A public novena for the Mother's intention was recited in all the convents. At the close of the novena a petition for Mother Teresa's return was laid before Bishop O'Hara. In his answer to the petition the Bishop contended that since Mother Teresa had left the community while it was under the jurisdiction of the Bishop of Philadelphia, the permission for her return must come from the Archbishop—Philadelphia being now an Archdiocese. As a suffragan Bishop, Bishop O'Hara did not think it would be proper for him to interfere in the matter. Both Mother Teresa and the Sisters were disappointed with the Bishop's decision, but did not lose hope. The prayers on both sides were redoubled, and the assurance of the sympathy of her Sisters helped to sweeten the pains of exile and to keep alive in the breast of Mother Teresa the hope she cherished of some day being permitted to return to her own.

An interesting correspondence between Mother Teresa and the Sisters in Scranton was kept up through Sister M. Genevieve who had lived with Mother Teresa in Susquehanna. She was made sharer in every detail of community life, feast day celebrations, joys and ceremonies; and her letters in return told of her daily life, of the sympathy and kindness of the good

Grey Nuns and sometimes "of the hope deferred which maketh the heart sick." Her longing to be with her own was constantly recurring in her letters, "if it be the holy will of God"—she never failed to add that. She believed herself to be the victim of circumstances, but, at the same time she acknowledged her one rash act with all the simplicity of a child. Whenever she alluded to painful events in the past or to people who had been inimical to her, there were no words of reproach. She always put a charitable construction to whatever had been done or said against her. In speaking of her Cross she quotes the "Following of Christ." "It is not a little matter to lose or gain Heaven." In the School of the Crucified she sat at the Master's feet and learned secrets that never would have been revealed to her had she basked during those eighteen years in the glory of worldly success.

Her confessor was a holy priest of the Oblates of Mary Immaculate, Father Augustine Gaudet. He had been chaplain and confessor of the Grey Nuns in Ottawa for many years, and was familiar with Mother Teresa's history. Being a religious himself he understood her painful situation and did all he could to console her. No one rejoiced more than he did when he learned the good news that she had at last heard from her Sisters and that they were anxious for her return. Whenever she spoke to him of the hope she had of re-entering her Community, he always encouraged her and bade her keep on praying. She expressed the fear one day to him that her great affection for her own dear Sisters might be displeasing to God. He assured her that it was not so, provided she was always resigned to the holy will of God, that having a human heart she could not help loving them as she did, and

that God is not offended with what we cannot prevent.

In her next letter to Sister Genevieve, Mother Teresa suggested that the Sisters tell Bishop O'Hara, if they or Mother Francis should have occasion soon to speak to him again, that Archbishop Wood did not send her away. "He did not even answer the note I sent him to ask his permission to come away, but wrote to Mother Jerome instead. Dear Father O'Reilly who told me all about it—I cannot say more; it brings tears to my eyes, remembering all I have suffered since; all I have offered to God in atonement for that one ill-considered act. It was never in my heart to leave my own beloved Order of the Immaculate Heart. I was foolish enough to think that by coming here I might make my way to Monroe and whilst there bring about a re-union. Vain deception!" Further she says that the diocesan division is not a real division in the congregation; only a passing thing. "This is so true that there will be no possibility of obtaining the approbation of the Holy See unless the re-union is effected and the rules and constitutions completed, which ought to be a desirable thing. It cannot be acknowledged in the Church as a Religious Order until the Institute is approved by the Pope. I do not know if Father Joos, who is the oldest director, has any thought of that. Father Smulders in past time had, for, even since I have been here, whenever he writes to me, he always mentions it as a most important matter, far more important than the erection of splendid buildings. Father Smulders is our 'second founder' who never forgets us. It was he who gave us the beautiful title of 'Sisters, Servants of the Immaculate Heart of Mary.'"

How pleased Mother Teresa would have been had she known that the zealous Father Joos had already

undertaken the work of having the rule approved. How it would have rejoiced her heart if she could have foreseen that in a few short years after her holy death in the bosom of her own, the rules and constitutions that cost her so many sacrifices and tears had received the first approval of Holy Church; that the second decree, the Decree of Praise was issued on the anniversary date of the founding of her Order, November 10, 1913, and that the final approval given would crown the diamond jubilee, July 26, 1920, of her beloved congregation. Thus it is that some must sow in tears that others may go their way rejoicing, carrying the sheaves of a bountiful harvest.

Sister Genevieve wrote to Mother Teresa asking for an account of the early days in Monroe. In reply Mother Theresa wrote: "While in Monroe I kept a chronicle and noted down all the events as they happened from the day of my arrival at Monroe, September 19, 1845, just one year before the apparition of Notre Dame de la Salette, September 19, 1846. We had two chronicles, one in English and one in French. The English chronicle I brought to Saint Joseph's. This chronicle, together with other documents, I gave to Father Hugh after the death of Bishop Neumann. Bishop Neumann was disposed at the time to complete and arrange the rule. I knew Father Gieson had commenced the work of revising the rule for he told Sister Mary how many pages it would take. Well, a word from the Archbishop caused him to desist. All these documents were lost in the burning of Saint Joseph's College."

Mother Teresa also told Sister Genevieve that she had already begun, following the advice of her confessor, the notes of the foundation. She promised Sister

that she would send her a copy. In another letter she writes: "Dear child, the notes do not go very fast. Pray that I may live until I can complete them. I want to state events from the first foundation at Monroe until the foundation at Saint Joseph's in 1858. The account will not be a long one for things went slowly at Monroe in the beginning. Sister Mary, who entered in 1849 was only the fifth member. There were very few vocations and they came one by one. When the Redemptorist Fathers left Monroe in 1855 there were only twelve members in the little community.

"I do the work with pleasure. It brings back to my memory all the past incidents of our humble beginning. I often have occasion to admire the work of God. Our growth is a fit comparison to the mustard seed. The other chronicle contained events from September, 1845, but in the present notes I begin from the year when I first met the Redemptorists in Baltimore in 1841. It was there, too, I met Bishop Lefevre.

"I cannot understand how he changed toward me. He expressed so much pleasure when I arrived in Detroit. When I called on him he came out of his reception room after we had talked together for some time to point out the Convent of the Sisters of Charity where I was to spend the night. The next day he kindly sent one of his priests to accompany me to the boat for Monroe. But in his displeasure about the establishment at Saint Joseph's he hardly knew what to say. . . .

"I feel happy in having been a victim of the Immaculate Heart. My dear mother's friends often told me that she had consecrated me to the Blessed Virgin Mary when I was an infant and that in baptism Mary was the only name given to me.

"If I die before my wish of going home is granted I have made arrangements to have my rosary, my ring, a written prayer book and several little things sent to Scranton. I have now completed my seventieth year, but my heart is still young and my intellectual faculties unimpaired."

In a letter of May 17, 1883, Mother Teresa speaks of a custom they had in the beginning of writing their own prayer books. There were not so many devotional books in those early days, and each Sister copied in a little notebook the prayers she liked best, for her own private devotions. When Mother Teresa came to open the mission in Saint Joseph's she was obliged to go to New York on business before returning to Monroe. While in New York she made the purchase of several of these notebooks for the Sisters. They asked Father Smulders to write a preface for these books and he willingly complied. The following is the text of the preface:

J. M. J. A. T.

PREFACE

Every religious Order has a peculiar spirit, by which it is distinguished, as well as by its name, from all others. This spirit breathes in its constitutions, rules and usages; it is expressed by the peculiar habit, the manners and general behavior of the religious. The judicious observer, who comes within the reach of its influence, feels its impress. This spirit is nothing less than the effect of God's Spirit who breathes when and where He pleases. Now Holy Writ and experience teach that in no spiritual exercise the breathing of this Spirit is better felt or more liberally communicated than in that of holy meditation and prayer. "In oratione mea exardescet." Therefore, in order to contribute to the increase of that Spirit of simplicity, humility and devoted charity peculiar to our Institute, and for the special benefit of those who have consecrated and who



MOTHER M. MAGDALEN

are to consecrate themselves as servants to the Immaculate Heart of Mary, are these prayers collected from various approved sources in one volume by the compiler.

(Composed by Father Smulders for our written prayer-books)

Mother Teresa's prayer book, in which most of the prayers are in French, is still preserved. The following beautiful prayer of Saint Benedict Labre, Mother Teresa recited every day after Holy Communion:

O, my Lord Jesus grant that I may mortify myself and live in Thee: that I may take from Thy Hands whatever may happen of prosperity or adversity; that I may fight against myself, and follow Thee constantly; that I may always more and more desire to follow Thee; that I may flee from myself and take refuge in Thee; that I may fear Thee Who art all powerful; that I may fear myself who am inclined to evil; that I may be of the number of the elect; that I may distrust myself and confide in Thee; that I may obey every one for the love of Thee; that nothing earthly may move me, but raise me towards Thee. Cast on me a benignant look which may excite me to love Thee; call me to Thee that I may see Thee in Heaven and enjoy Thee as my possession for eternity.

A special interest is attached to another prayer book which once belonged to Mother Teresa and is now treasured at Mount Saint Mary's. It was given to Mother Teresa by the Reverend Father Joubert, founder of the Oblate Sisters of Providence. In speaking of the book in one of her letters, Mother Teresa says:

"When a little girl, I was sent every morning to Mass in the church of the Sulpicians. One morning I found my way to one of the side altars where a venerable old priest was saying Mass. In one of the seats near the altar was a beautifully bound prayer book. With a child's curiosity I picked it up, and was soon deeply engrossed in inspecting the pictures it contained.

I surmised that it belonged to the priest who was saying Mass, and I was careful to put the book down whenever he turned around. Morning after morning found me in the same place until I had fully satisfied my curiosity in regard to the book. A few years later I met the old priest, Father Joubert, at the home of an old lady, an invalid, whom I was accustomed to visit. I told him of the childish escapade. He smiled and said that as I liked the book so well it should be mine. He kept his word and soon after he sent it to me."

Another of Mother Teresa's treasures is a miniature painting of Saint Mary Magdalen, given to Mother Teresa by Mother Hardy of the Religious of the Sacred Heart. The inscription on the back of the painting reads: "This picture was given to Venerable Mother Mary Teresa by Madame Hardy, Superior General of the Ladies of the Sacred Heart forty years ago. Our departed Mother Teresa always kept it in her cell during her exile in Canada, a period of eighteen years. On returning to her own dear Sisters at West Chester, in 1885, she still kept it with her. After her death, January 22, 1892, it was sent to Mother Mary Magdalen of Scranton, who died April 13, 1899."

In the same letter Mother Teresa speaks of a community custom, that of drawing, on the eve of Pentecost, dove-shaped slips of paper inscribed with a gift and fruit of the Holy Ghost. It is customary for one of the Sisters to draw one of these slips for the absent, so Sister Genevieve drew for Mother Teresa. Mother Teresa was gratified to learn that she had been remembered in the community drawing and sent Sister Genevieve a pattern of the dove that had been first used in the community, the copy of which had been given to Mother Teresa by the Notre Dame Sisters.

Further in her letter, Mother Teresa explained the reason for the placing of the petition, "*Regina sine labe originale concepta*," near the beginning of the Litany of the Blessed Virgin as a community custom. In one of the books the Redemptorists had given her the petition was placed at the beginning; in another, toward the end. The place was optional, Father Gaudet told her. The petition itself did not originate from any decree of the popes, but from the devotion of the bishops. The petition was used for a very long time before the proclamation of the doctrine of the Immaculate Conception. "Knowing as we do the great devotion of Saint Alphonsus to our Lady of the Immaculate Conception, we are not surprised that he placed it at the very beginning of the Litany and that is where we have placed it since the beginning of the institute."

A letter written on New Year's Eve is very sad but not without a glint of humor. "All around me the Sisters are receiving messages and letters from dear ones. It makes me sad to think how far I am from my own. My joy on occasions like these is very much like that of the children of Israel when in captivity at Babylon. You speak of meeting me in eternity, dear child. It is very good, but then we shall all be absorbed in God. Our thoughts and wishes will not be the same as they are here in this vale of tears. In my present feelings I believe I would be nearer Heaven if I were with my own. It may be an illusion, but I am not the only one who has cherished such illusions."

Mother Teresa in another place expresses her disappointment in not hearing from certain Sisters and then in a more hopeful strain she concludes:

"In my tribulations I try to console myself as the saintly Fénélon used to do when misfortunes befell

him. He comforted himself with the thought that it might be worse. So when I am sad and dispirited I console myself with the thought, 'How much worse it would be for me if I did not hear from any of my Sisters.' "

When notice of the death of one of the Sisters was sent to her she replied in congratulation to the community in having a proper death notice, and said: "How intensely I wish now to go back to Scranton. I would like to help toward the completion of the unfinished institute. I cannot do anything for myself, but disposed as you and Mother Francis are, I could suggest many things that would be of use. I have closely observed things here and I know that I could make some improvements. I like to see that the initials J. M. J. A. T. at the head of our letters and C. I. M. after the signature is better observed. Some write 'Servant of Mary' after the name. We ought to have uniformity, and the Latin C. I. M. is preferable."

Mother Teresa sent a pattern for a seal for the congregation, expressing a wish that the Latin inscription, "Sorores, Ancillæ Cordis Mariæ Immaculatæ" be used instead of the English translation. She also gave instruction about a book-mark to be used in all the convents of the Immaculate Heart.

Mother Teresa's Return

Better days were about to dawn for Mother Teresa. Since Archbishop Wood had passed to his reward, Father Gaudet reasoned that Bishop O'Hara's objection to Mother Teresa's return would no longer hold. He advised Mother Teresa to ask Bishop Duhamel of Ottawa to intercede for her with Bishop O'Hara.

Bishop Duhamel was familiar with Mother Teresa's history and was in full sympathy with her. Accordingly, he consented to undertake this good office for her. Shortly afterward he wrote to Bishop O'Hara. The Bishop was in Europe at the time but Very Reverend John Finnen, Vicar General to the Bishop, answered the letter. Father Finnen assured Bishop Duhamel that the affair would be brought to Bishop O'Hara's notice just as soon as he returned home. Bishop Duhamel wrote a second time, and inclosed with his letter the following letter to Bishop O'Hara from Mother Teresa, which she had written at the good Bishop's suggestion.

RIGHT REVEREND BISHOP O'HARA,

Bishop of Scranton.

My Lord:

Notwithstanding my unworthiness and the many disappointments I have met with I now address you with the hope of interesting your Lordship in my case, which you know is a sad one. I never left my dear institution in heart, never joined another one, but have always remained what I was then, when I had the misfortune of being led away under pressure of circumstance. My prayer is incessant in the hope that God in His infinite mercy will open a door for my return.

My days are full of bitterness and regret for the rash step I took in going away from my Sisters. It was weakness and folly on my part rather than malice that led me to do this. I am assured, however, that God in His mercy has pardoned my inconsideration and I implore you to pardon me likewise.

My only hope now and my only happiness lie in

your hands. Permit me then to end my days in the Sisterhood of the Immaculate Heart. This privilege I know you can grant. I implore it of your charity. Do not for the sake of Him Whose representative you are, turn a deaf ear to my appeal. Grant me the happiness I desire and my gratitude toward you will be equal to my joy, which will be as boundless as are now my unhappiness and regret.

Allow me to say that I am confident that the Sisters of Scranton will gladly welcome me back among them, should I obtain your Lordship's permission.

Hoping that you will deign to listen favorably to my appeal I have the honor to be,

Yours most humbly and respectfully in Christ,
SISTER M. TERESA, C. I. M.

Mother Teresa's petition was not granted, but the fulfillment of her hopes was nearer than she imagined. One day Father Gaudet suggested to her that he thought it would be advisable for her to get into communication with the Redemptorists in Philadelphia. She replied that she knew no one there. Afterward she remembered that some years before she had written to the Redemptorists in Philadelphia asking to be received as a member of the Archconfraternity of our Lady of Perpetual Help. Fortunately she had kept the address of the director, Reverend F. A. Schnüttigen, C. SS. R. The next day she wrote to Father Schnüttigen telling him that when she had written to him six years before to be admitted into the Archconfraternity, her principal intention was a favor for which she had been praying night and day for ten years. Then she told him her history. Father Schnüttigen sent her a most encouraging reply and assured her that "if it will be possible at any time, you will always find me ready to help you to

return to your institute of the Immaculate Heart of Mary."

"Father Schnüttigen continued to sympathize with me," she says in her notes, "and wrote to me as often as he could find any event that could interest me or be of encouragement to me. Once he informed me that it was rumored in Rome that Right Reverend F. S. Chatard would be appointed Archbishop of Philadelphia. I was pleased to hear the good news, Bishop Chatard being a Baltimorian. I was well acquainted with the family; his grandfather and father had both been my physicians. But the rumor proved to be unfounded and time appeared long with the expectation of the arrival of a successor to the late Archbishop Wood. Finally the good news came that His Holiness, the Pope, had appointed the Coadjutor Bishop of Saint Louis, Right Reverend Patrick J. Ryan, D.D., Archbishop of Philadelphia." Archbishop Ryan took possession of the Archdiocese on the twenty-first of August, 1884.

"Shortly afterward I received a note from Reverend Father Schnüttigen," continued Mother Teresa, "saying: 'Today, October 12th, I assisted as Deacon at a solemn High Mass celebrated by the Archbishop in Saint Peter's Church. After Mass I asked His Grace for a personal interview. He spoke very kindly to me and told me when I could see him. Some day this week, perhaps tomorrow, I am to wait on His Grace and plead your cause. The Archbishop is a stranger as yet in Philadelphia. His movements are slow and prudent; therefore, he may delay the decisive answer. But having introduced the subject to him, I shall endeavor to hasten matters as much as prudence will permit.'"

The interview was all that could be desired. Rever-

end Father Gaudet had kindly written to Father Schnüttigen concerning Mother Teresa and the letter was presented to the Archbishop. He was favorably impressed and told Father Schnüttigen that he would attend to the affair later. He could do nothing just then as he was preparing to attend the Council in Baltimore; but on his return Mother Teresa would have every consideration. After the Plenary Council which was held in November, 1884, Archbishop Ryan went to Toronto to attend the silver jubilee of Archbishop Lynch's episcopal consecration, December 8, 1884. Archbishop Ryan preached the jubilee sermon. On this occasion His Grace met the Most Reverend Archbishop Duhamel of Ottawa. Archbishop Duhamel made an appeal to Archbishop Ryan on behalf of Mother Teresa. Archbishop Ryan assured His Grace that he already knew about Mother Teresa's case; that he himself had no objection to her return, and that he would soon visit West Chester to speak to Mother Gonzaga, the superior, about it, and have a decision on the subject.

"It happened that before the Archbishop had time to go to West Chester as he intended, I received a letter from Mother Gonzaga saying among other things: 'I have been unwilling to answer your letter of recent date until I could give you some hope of your and my long cherished desire for your return. I have resolved to plead your cause quietly as my own, merely asking the Archbishop for the privilege of sending for you.'"

Mother Teresa writes later: "The next letter I received from Mother Gonzaga was as follows (January 10, 1885): 'Having written to our Most Reverend Archbishop earnestly pleading for permission to recall you and promising to assume the responsibility of the

case, His Grace has by letter given me full permission to act. I am preparing to effect your speedy return in the most quiet manner possible. Would Mother Superior be willing to procure a through ticket and provide other necessities of your journey, if I send her on your arrival, a check or draft for the amount expended? Everything must be pre-arranged and understood between you and me before you start, for it is my intention either to meet you myself or send another to meet you at some point on the road. By what route will you travel? Will you come to New York City? Please make these inquiries immediately and send me correct information.

“‘How wonderful and adorable are the ways of God! Let us never cease praising His goodness and mercy.’

“After the reception of this last letter I began in earnest to prepare for the journey; an event which had been so long in contemplation and so ardently wished for, could brook no delay. With the help of the kind Sister Demers, procuratrice of the good Grey Nuns, I could fulfill all Mother Gonzaga’s directions, and send her the requested information with regard to the route and the place of meeting, namely the convent of the Most Holy Redeemer, 173 East Third Street, New York City.

“I was ready to leave Ottawa on the twentieth of January. On the preceding evening I bade farewell to the Community Sisters. Sisters Demers and MacMillan accompanied me part of the journey, and I arrived in New York the next day about seven o’clock. I drove to the Redemptorists and awaited there the arrival of Mother Gonzaga who had telegraphed that morning saying she was coming. She reached there about ten

o'clock accompanied by Sister M. Zita. It was a great pleasure for me to meet there Reverend Father Schnütigen and to see him for the first time though I had been writing to him for a number of months.

"Mother Gonzaga, Sister M. Zita, and myself took dinner in one of the little parlors at the Fathers'. After dinner we visited the Church of the Most Holy Redeemer. When it was time for the train to Philadelphia we took our leave with grateful thanks to the Redemptorists. We arrived at West Chester a few minutes before the evening Angelus. As we were expected at that time the front building was surrounded with Sisters to welcome us. Amid the familiar blue habits I felt at home again.

"My first sight was of the good Sister Ann, though infirm, coming slowly down the steps to meet me. My first embrace was for her and the dear Sister M. Aloysius, both links with the olden days in the cradle of the institute, Monroe, Michigan. After the first welcome I was led to Mother's room, but before going upstairs I made a short visit to the Blessed Sacrament in the chapel, the place that I always had the intention of going to first on arriving in my long-absent home."

In a letter to Sister M. Genevieve written at Villa Maria, February 7, 1885, she says:

"Your kind letter, also the box of good things were received yesterday. Mother had a little feast last evening. Many thanks for all. Words are inadequate to express my joy, and also my gratitude to our dear Lord for His great mercies to me in restoring me again to my own. I am so happy in being once again in our beloved Institute so dear to me, and which I never left in heart. We have been in jubilation here ever since my arrival. I have received the visits of several mis-

sionaries, also many letters and presents. Mother Superior has had such a fine cell prepared for me that when taken to it I felt surprised and confused. Mother and all the Sisters overwhelm me with kindness. Every day Mother brings me something new. I have no opportunity to practise poverty. It is a great consolation for me to find everything here the same as in the beginning. The rules are strictly observed and I am edified by the fervor of the community. The Community Manual is complete, having the prayers prescribed for every exercise; also the office of the Blessed Virgin and the office for the dead. I like it very much. You ought not be without it in Scranton.

"I know that you and all the Sisters in Scranton have prayed hard to obtain my great desire; do then help me in returning thanks to our Heavenly Father for all His blessings. We can now expect to see one another in this life at some future time. Please thank dear Sister M. Agatha for the fine book she sent me and the many welcomes she expressed. Oh, how happy I will be to see her again. I have received many letters from the dear Sisters in Ottawa. I also received letters from Bishop Duhamel and Father Gaudet. The morning I left Ottawa I received Father Gaudet's blessing. I asked him if he was glad I was going. 'Yes,' he said, 'I am glad you are going home.' On thinking of past tribulations I can hardly realize the change that has taken place. How grateful I feel towards all those who sympathized in my afflictions and who have been the means of restoring me to my beloved community."

Mother Teresa's Last Years

For seven years longer Mother Teresa was to enjoy

the happiness of being with her own. During that time she edified her Sisters by her perfect observance of the rule, her spirit of charity and obedience, but above all by her ardent love of holy poverty. This spirit of poverty manifested itself in the perfect observance of the vow. She was scrupulously exact about the good use of time and though her age prevented her from taking part in the more laborious work of the community, she was never idle. She was a fine needlewoman and did exquisite and abundant needlework during her last days. She longed to visit her dear Sisters in Scranton but was unable to travel that distance. They visited her from time to time and interchanged letters and little remembrances till the end. After a short illness, Mother Teresa died a holy death on the twenty-second of January, 1892. She was grateful to the last for God's goodness to her in permitting her to have around her her own dear family of the Immaculate Heart. On hearing of her death Father Gaudet sent the following tribute to her memory:

UNIVERSITY OF OTTAWA,
OTTAWA, CANADA, *January 31, 1892.*

Mother Teresa lived a very edifying life, following the rule, all the exercises of the Grey Nun as faithfully as possible; charitable and kind to all the Sisters; and what was admirable, never passing any uncharitable remarks on those who had been the principal cause of her trials. She never murmured but accepted all such trials and difficulties as coming from the hand of God for the expiation of her sins, as she used to say, hoping that this merciful Father would at last have mercy on her and even grant her the grace of re-entering her dear Congregation of the Immaculate Heart of Mary

in order that she might have the consolation of dying among her dear children whom she so tenderly loved.

During the eleven years that I was her spiritual director, I did my best to console her, to maintain her in conformity to the will of God, often repeating to her that before her death she would experience how good God had been to her in all her difficulties and trials. As she was obedient and simple as a child, it was easy to console her. Constantly thinking of her Institute, she was anxious to have the rule revised by one of the Redemptorist Fathers, a friend of her foundation. Many times I told her to have patience and to pray. In the meantime I told her she would do well to write down all the particulars that she could remember about the beginning of the foundation at Monroe. When she left Ottawa to join again her dear Institute she had a book full of notes relating to the foundation. As of late years your Congregation has made great progress, someone will feel the necessity of completing her work about the rules according to the wants of the present time. Mother Teresa will have her part in the merits of the good work, and I hope she will be considered and at all times called the true foundress and first Mother of the Institute.

A. GAUDET, O. M.

P.S.—I am no longer the Director of the Grey Nuns. About a year ago I was appointed Director of the Good Shepherd Convent. But I go often to see the good Grey Nuns. They promised me to write some notes about Mother Teresa during the time she spent with them. When the notes are ready I shall send them to you.

The following was written by the Grey Nuns as a tribute to the Reverend Mother Teresa, foundress of

the Sisters, Servants of the Immaculate Heart of Mary:

"The bent of Mother Teresa's mind seemed to be strongly turned toward the supernatural. Whether this was an innate quality, or, as is often the case, one acquired, the fact remains that earthly trials and tribulations served but to detach, elevate and purify her, until an abundance of most beautiful virtues came forth as an aftermath in her soul.

"Her faith in God and revelation was far above the ordinary. Witness her tender devotion to the Blessed Sacrament whether in her prolonged daily prayers before the Tabernacle or in her persevering love of Holy Communion, or in what is perhaps, the touchstone of sanctity, her resignation in accepting all things, good and evil, as coming from the hand of an overruling Providence.

"Her obedience, which was ever a source of edification to our Community, had likewise the same secret spring, faith. She absolutely disregarded the human accidents of the command, only seeing therein the principle of authority, or, as she was wont to say, with marked emphasis, the Will of God.

"During the first years of her sojourning with us she offered her services as a teacher; and owing to the small number of teachers, her offer was readily accepted. She fulfilled what must have been to her the extremely onerous duties of the class-room with a willingness and a conscientiousness admirable to behold in one of her years and precedents. Indeed, her industry at all times excited our admiration. Even when advancing years might have claimed for her rest and recreation, she was always seen, needle in hand, doing what she was able in the way of supplying scapulars and Agnus Dei's.

"Her comprehensive interpretation of what she had

plighted in assuming the obligation of evangelical poverty was the undoubted inspiration of her unflagging industry; of her remarkable detachment of mind and heart from things material and otherwise; and of her well-known readiness in the observance of what is known in religious communities as 'the common life.' She delighted in taking her turn with the youngest in the house in fulfilling the functions of the reader, and wonderfully well she did it. Her fine clear voice and excellent pronunciation delighted her hearers.

"She was endowed by nature with the most amiable disposition and childlike simplicity in character. Both served her in good stead, buoying her spirits and lightening the burden of the loneliness of what could not be otherwise to her than a prolonged exile. Grateful as she was, with the gratitude of a refined, sensitive soul, she could not wean her heart from the children of her early love. Her mind was constantly reverting to them and unbidden, their names would rise to her lips. She could not forget them and she would not. 'Rachel-like, she wept for unseen faces and refused to be comforted, because they were not.' No inconsiderable element of her grief of separation was her undying affection and veneration for the Redemptorist Fathers as having been the founders of her beloved Congregation and largely the shapers of its destinies. The last novena she made was to Venerable Clement Marie Hofbauer.

"Her heart was ever young. The youth of holiness is perennial. She enjoyed thoroughly the company of the younger members of the community, being fond of grouping them around her for interchange of agreeable repartee and sally during the recreation hours. She always received them with a gracious smile and a word of welcome that invited friendly chat.

"Kind as every one made it a pleasing duty to be to

her, she suffered nevertheless, and not a little from the refinement of her nature, the sensitiveness of her own disposition, and the radical difference in her surroundings. But all, whether the inevitable community life friction of character with character, or the unavoidable lack of congeniality, temper and situation, all was converted into a means of sanctification; all was made fine gold in the crucible of her inmost feelings; for all was accepted and borne in union with Christ—lonely, suffering, expiating. Her life with its bitter trials, her death with its bright promise, have been to us emphatic confirmations of the actuality of that loveliness, truthfulness and holiness to which souls attain by the expanding of their faculties in the atmosphere of strong Christian belief, fervent trust and ardent love; in a word, of how good it is to enter into the light through darkness.

“The remembrance of her life in our midst is to us a testimony of truth, and an incentive to good and consequently a providential grace. She brought to us an inheritance of good example and edification with which she never ceased to enrich us, adding to it, we feel certain the interest of many prayers in our behalf.

“That no joy may now be withheld from her we offer the prayers and desires of our hearts for her to Him Whose common cause we have all espoused; to Him to Whose love we have dedicated our lives; little matters it whether spent under the banner of the Immaculate Heart or in the shadow of the Cross.”

VI. MOTHER M. JOSEPH

The Creation of the See of Scranton

WHEN the Sisters of the Immaculate Heart of Mary were called by the Venerable Bishop Neumann to open a mission in Pennsylvania, the Diocese of Philadelphia, over which he presided, was one of three dioceses which embraced the whole State of Pennsylvania and part of the State of Delaware. The rapid increase in immigration, especially to the anthracite coal region, caused the Holy Father, Pius IX, in 1868 to apportion the territory of Bishop Wood, Bishop Neumann's successor, into several dioceses; namely Philadelphia, Wilmington, Harrisburg, and Scranton.

Right Reverend William O'Hara, who was vicar-general of the Philadelphia diocese, was appointed first Bishop of Scranton. Bishop O'Hara was consecrated July 12, 1868. On September 12th of the same year he was solemnly installed as Bishop of Scranton in the Church of Saint Vincent de Paul, now the Cathedral of Saints Peter and Paul, with Reverend Moses Whitty of Scranton and Reverend John Finnen of Pittston as his vicars-general.

Bishop O'Hara was born in Derry, Ireland, in 1816, and came with his parents to Philadelphia in 1820. After the completion of his preliminary education, he was sent to Georgetown College. Bishop Kenrick sent him to Rome, to complete his theological studies, where

he was ordained in 1843 by Cardinal Franzoni and received the degree of Doctor of Divinity. On his return to Philadelphia he was assigned to work on the missions and labored for some years in the territory that was to be the scene of his future lifework as a Bishop. Records show that he ministered to the Catholics in Wayne County, Honesdale and Pleasant Mount. Later he was made President of Saint Charles Seminary and also served on the faculty. At the time of his consecration, he was pastor of Saint Patrick's Church, Philadelphia.

The newly created diocese of Scranton comprised the counties of Tioga, Lycoming, Bradford, Sullivan, Wyoming, Susquehanna, Luzerne, Pike, Monroe and Wayne. In all that vast territory there were but nine Catholic schools, six of which were taught by lay teachers. The other three, Laurel Hill Academy, Saint John's Parochial School, Susquehanna, and Saint John's Academy, Pittston, were under the control of the Sisters of the Immaculate Heart of Mary; at that time the only religious congregation in the diocese.

Bishop O'Hara was in full accord with the mind of the Church regarding the necessity of Christian education. He had brought with him from Philadelphia the traditional ideas concerning Catholic schools, and knew from practical experience in the diocese from which he had come of the great good these schools were effecting. He was not long in his new diocese until he had formulated plans concerning a system of parochial schools, and foreseeing the necessity of providing religious teachers, he resolved to make a foundation of the Congregation of the Immaculate Heart in his own diocese. There were at that time in upper Pennsylvania only fifteen Sisters of the Immaculate



RIGHT REVEREND WILLIAM O'HARA
First Bishop of Scranton

Heart, under the jurisdiction of the Philadelphia Mother House, then located at Reading. On the sixth of August, 1871, Bishop O'Hara assembled those fifteen Sisters at Laurel Hill Academy and conducted for them there the exercises of the annual retreat. At the close of the retreat, he unfolded to them his plan concerning a new foundation. He exhorted them to take up the cross of separation from their mother house, assuring them that God, Who is ever watchful for His own would repay their sacrifice and take care of them. At the same time, he left the choice of remaining in the new foundation or returning to Reading, to the individual Sisters. Three of the Sisters elected to return. The other twelve signified to the Bishop their willingness to remain in the diocese and placed themselves under his jurisdiction. They were Sister M. Joseph, Sister M. Agatha, Sister M. Henrietta, Sister M. Benedict, Sister M. Genevieve, Sister M. Xavier, Sister M. Rose, Sister M. Francis, Sister M. Anastasia, Sister M. Borgia, Sister M. Hyacinth, and Sister M. Casimir. Laurel Hill Academy was made a temporary mother house and novitiate. Sister M. Joseph, at that time superior at Pittston, was appointed by Bishop O'Hara as Mother Superior of the new foundation.

When the news of the intended foundation reached the mother house at Reading, it made a forcible appeal to Sister M. Egidius, who had done pioneer work in Pittston. Impelled by her desire to continue in the kind of work in which she had been so successful, that of sowing the seed of new harvests, she made application to Bishop Wood for permission to join the Scranton foundation. The correspondence is interesting, showing the cordial relations between Bishop Wood and Bishop O'Hara in regard to the new foundation.

CONVENT OF THE IMMACULATE HEART,
READING, *August 15, 1871.*

RIGHT REVEREND BISHOP,
Respected and dear Father:

For some time past I have felt greatly inclined to ask permission to go to Susquehanna in order to assist our Sisters in the schools, which are very large there, and Sisters Genevieve and Benedict, very delicate. But fearing I might do wrong in making this request, I hesitated and tried to banish the feeling. As our annual retreat approached, the desire became stronger and I concluded to open my heart to our Director and be guided entirely by his advice. At the beginning of the retreat I made my confession. He examined me closely as to my reasons; told me he felt I was justified before God, but advised me to wait until the end of the retreat before making up my mind. Then I was to come to him again. Yesterday I went and he assured me he felt my desire came from God. He advised me to write and ask your permission, assuring me at the same time that you would not hesitate to give me the permission when you had learned my reasons.

So now, dear Father, in all obedience and humility, I ask you if I may go to assist the Sisters. Will you please send me word soon?

Hoping that you are well and with best respects I am,
Your obedient child,
SISTER M. EGIDIUS, C.I.M.

Bishop Wood's answer was prompt and decisive:

SISTER M. EGIDIUS,
My dear Child:

The separation of the Sisters in the Scranton Diocese

from our communities is at last consummated. They are no longer under my jurisdiction. Your removal, therefore, to Susquehanna is impossible unless with the concurrence of the Bishop of Scranton, of the superior in the other diocese, and of our own mother superior and the members of her council.

Excuse haste and brevity and believe me to be

Sincerely yours in Christ,

JAMES F. WOOD,

August 18, 1871.

Bishop of Philadelphia.

Sister M. Egidius at once wrote to Bishop O'Hara and Mother Joseph and received the following replies:

SISTER M. EGIDIUS,

Dear Sister:

I have sent your application to Mother Joseph of Pittston. She will reply to you as early as possible. As far as I am concerned, I would receive you without hesitation, but I prefer that the case be arranged according to your rule.

Yours in Christ,

WILLIAM O'HARA,

Bishop of Scranton.

SISTER M. EGIDIUS,

My dear Sister:

I received a note from Bishop O'Hara this morning requesting me to reply to your letter of August 21st. Now, dear Sister, I am not going to hold out to you any inducements to come north. Our life here for some time at least must be arduous and attended with many privations. If you are willing to come, however, under present circumstances, you will be received in Pittston.

But your services may be more needed in Susquehanna, where you may possibly be sent for the coming year.

With much love, believe me,

Yours sincerely in Christ,

SISTER M. JOSEPH, C. I. M.

Accompanying Mother Joseph's letter was the final decision from Bishop Wood:

"We hereby give an obedience to Sister M. Egidius to proceed to Pittston, and to place herself under the jurisdiction of the Right Reverend Bishop of Scranton, the Right Reverend Bishop and Superior having consented to receive Sister into their community; the obedience to be presented to the Right Reverend Bishop."

JAMES F. WOOD,

August 25, 1871.

Bishop of Philadelphia.

Sister Egidius was accordingly transferred to the Scranton diocese and continued there her valuable work during the years that remained to her.

At the close of the retreat Mother Joseph returned to Pittston, leaving Mother Anastasia in charge at Susquehanna. The Novitiate was opened on the feast of our Lady's Nativity, September 8, 1871. The Sisters felt that our Lady smiled auspiciously on the undertaking, when on the feast itself six applicants entered the novitiate and began their term of postulancy. The names of these six postulants, the first to be recorded in the new foundation, were Elizabeth Jackson, Toronto, Canada; Mary Ann Philbin, Pittston; Ella Hickey, Pittston; Jane McGovern, Pleasant Mount;

Rose Dougherty, Philadelphia; and Jennie Kearney, Pittston.

In October, Sister M. Aloysius, who had been received at Monroe and was in consequence one of the first members of the congregation, came from the mother house at Reading to take charge of the novitiate. Her coming to the Scranton Diocese proved to be a blessing to the little community, and especially to the novices. She was an exemplary religious, thoroughly imbued with the spirit of the congregation, and familiar with its traditions and customs. The lessons she imparted to these first novices of the new foundation stamped themselves on their minds and hearts, and the training then given, carrying out as it did in letter and in spirit the ideals of the first founders, has been handed down as the most precious heritage of the congregation.

Sister M. Aloysius, or Mother Aloysius as she was familiarly called, was known in the world as Miss Mary Ann Walter. Mother Teresa tells us in her notes that Miss Walter was the first German to enter the order. She came from Rochester, N. Y., and entered Saint Mary's at Monroe in 1853. Sister Aloysius was the seventh member of the newly-founded congregation. When the first parochial school was opened in connection with Saint Michael's Church, Monroe, Sister M. Aloysius was placed in charge. She came to Pennsylvania with Mother Teresa, and labored zealously on different missions throughout the State. She remained in Scranton as Mistress of Novices for four years, then returned to the Philadelphia Diocese and died at Villa Maria, February 15, 1895.

Mother Aloysius' marked characteristic was love of rule and exact obedience. The same love she infused

into the novices who had the good fortune to be trained by her. In her instructions the "common life" was her favorite theme, and she sought to correct in her novices any peculiarity of character that might prove an obstacle to their conforming themselves to this very essential point in community life. She also tried to cultivate in them an interior spirit, and with this end in view taught them to love and value the virtue of silence, often saying to them, "If we wish our Lord to remain with us, we must shut the door to other company." She herself never seemed to be distracted from the presence of Jesus in her soul.

It was not Bishop O'Hara's intention to establish the mother house and novitiate permanently in Susquehanna, and he soon turned his attention to the work of procuring a suitable place in his episcopal city, Scranton, for the central house of the foundation. When his plan was announced there was great rejoicing among the people, for all felt that the coming of the Sisters would be a boon to the children of the city. An institution that would afford them a Christian education had been long desired by the good Catholics of the town, who, with their inherent Irish love of learning, had attempted several times to provide means for Catholic training. In 1846 an "Irish schoolmaster" had gathered the Catholic youth of the future city in Homeric fashion on the greensward before his rude cabin and there, under the shade of a pine-tree discoursed on history, geography, or religion. Thus the children, in the contemplation of nature, like Arabs who studied the stars from their tents under the great wide sky began the rudiments of their education. Later, in 1850, a school-house of rough pine logs was erected on River Street between the present Prospect and

Pittston Avenues. It was twenty by forty feet, and it may be interesting to recall that this humble Catholic school was the first building over which the Stars and Stripes waved in Scranton.

Saint Cecilia Academy

The Right Reverend Bishop's laudable effort to meet the educational needs of his time met with every encouragement and the work was pushed forward so rapidly that in less than a year a building, combining convent and school, was finished. It was erected on a site that had been a marshy hollow but later was filled in by Mr. Sanderson, who occupied it in 1867. Soon after, the land passed into the possession of Mr. John Clarke of Susquehanna, who when he learned that the Bishop wanted the place for a convent, sold it to him for a trifle.

The building was a two-story frame structure, nearer to Linden Street than the present convent which is diagonally opposite the Cathedral. The house was opened and blessed on the feast of the Visitation, July 2, 1872, and named Saint Cecilia Academy. Mother Joseph opened the house. With her were Sister M. Hyacinth as Sister-assistant, Sister M. Casimir as bursar, and Sister M. Aloysius as mistress of novices, Sister M. Francis, and Sister M. Genevieve. On September 8th, the feast of the Nativity of the Blessed Virgin, the novitiate was transferred from Susquehanna and Saint Cecilia's became the mother house and novitiate of the Sisters, Servants of the Immaculate Heart of Mary in the Scranton Diocese. On September 26th the Academy was opened as a resident and day school. Saint Cecilia's Academy enjoys the dis-

tion of being the first school founded in the diocese of Scranton by its first Bishop, under whose direction and encouragement it became one of the leading educational centres of the state. It was the type and model for the other foundations which followed.

Before the transference of the resident school from Saint Cecilia's to Mount Saint Mary's, the former numbered among its patrons and alumni many prominent people of the neighboring states as well as of Pennsylvania. Many brilliant men and women fondly recollect the old days at Saint Cecilia's. Many of their children and their children's children have in their turn assembled on the old back porch and eagerly awaited their introduction into the mysteries of the first day at school.

Many are the interesting reminiscences of the early days at Saint Cecilia's. None are more charming than the memory of the May celebrations held long ago in the Nay Aug Grove, since transformed into a cultivated park. But the grove looked more pleasant on the first May-day than the park has ever seemed to be. No dignified effort can ever replace in the hearts of the happy children who were there, the simple image of the glens and wild flowers, sun and shadow, and the voices of birds and children, carolling the May. The privilege of queening the May was bestowed on Miss Julia Philbin of Wilkes-Barre. All the pomp and pageantry of a royal coronation was right royally set forth. In the retinue of the court as maids of honor were the Misses Nellie O'Boyle, Annie Lewton, Lizzie O'Hara and Mary Baxter. In the May play in honor of the Blessed Virgin each child symbolized a flower and in the end presented a blossom like herself, weaving eglantine, lily, and rose into a garland diadem for Our Lady, Queen of the May.



MOTHER M. JOSEPH

The account of the first closing is equally lovely. It took place at Saint Cecilia's in the presence of Bishop O'Hara, the Sisters, priests, and invited guests. The programme was a long one, for those were leisurely days before the moving picture which portrays the drama of life in half an hour, had been introduced. Two hundred and fifty students all daintily gowned tripped slowly to the strains of a grand march and took their places row after row upon the stage. Then the ensemble, with faces wreathed in smiles, bowed gracefully to the Bishop and their guests. Following the welcome song and a beautiful chorus from Donizetti was the coveted crowning. The seniors honored were the Misses Philbin, O'Hara, Durkin, O'Malley, Lew-ton, O'Boyle and Hussie, and the Misses Brennan, Baxter, Sweeney, Brainard, Walsh, Filan, and others of the Juniors. Then came the entertainment of which the *chef d'oeuvre* was a juvenile chorus entitled, "Oh, What Is This World Coming To?" by a hundred or more little ones. The prevailing fashions of the period were attacked in a semi-solemn manner, that, considering the age of the satirists, was amusing in the extreme.

In the distribution of prizes that followed the entertainment, no child was overlooked; every one of the two hundred and fifty present being honored for her merit.

The account concludes as follows:

"The exercises spoke in terms more eloquent than any words can express in favor of this excellent institution of learning. A very commendable feature of the training given there is the attention directed to branches that are most closely akin to every day existence (domestic science, domestic art, and plain sewing) while the higher branches are in no way neglected. For

instance, premiums were given to Misses Julia Philbin, Mary Baxter, Mary Durkin, Ella Loftus, Emma Brainard, and Maggie McAnary for plain sewing, and to Miss Julia Philbin for domestic economy.

"The premiums were distributed by the Bishop, assisted by Father McManus, and the Lady Superior Mother M. Joseph. At the conclusion Bishop O'Hara expressed his satisfaction and complimented the students on the splendid manner in which they had acquitted themselves."

Four years later the first graduating exercises were held. The first graduates were Miss Julia Philbin of Wilkes-Barre, Miss Annie Dunn of Towanda, and Miss Rea of Sugar Notch. Each received her diploma from the Right Reverend Bishop and a handsome gold medal suitably engraved. Bishop O'Hara always kept up the practice of attending the commencement exercises. So faithful was he to this laudable custom that no commencement programme was considered complete without a song of welcome and an address to our Right Reverend Bishop. He thus came to know the children of the diocese, and for them it was the proudest and happiest moment of their lives when, at the end of a twelve-year course, they received from the hands of their dearly-loved Bishop the coveted diploma of graduation.

The work done at Saint Cecilia's soon attracted a large number of students, and in a short time the building became too small. As early as 1873 preparations were made for enlargement. A campaign to collect funds for the purpose was launched, the most important event of which was the opening of the first fair ever held in Scranton or its vicinity. It was held in the old Washington Hall and was looked upon as a

kind of "World's Fair." People came many miles to visit it, so important was the distinction of having seen the "Sisters' Fair." Protestants joined with Catholics in contributing to the funds. A contest for a sleigh netted the handsome sum of twenty-five thousand dollars. The contestants were three Protestant gentlemen, prominent in civic affairs, Messrs. Halstead, Scranton, and Storrs. A memorable contest for a gold chalice between Fathers Whitty and McManus enlisted the interest of Scranton's foremost citizens. Father Whitty won the contest, and a committee of the following gentlemen made the presentation: Mr. Pierce, President of the Scranton Trust Company; W. W. Winton, President of the Second National Bank; Dr. Haggerty, M. M. Kearney, B. E. Leonard, Captain Fitzgerald, P. McCann, T. Quinnan, M. O'Boyle, J. Godwin, F. A. Beamish, J. J. Maghran, M. J. Walsh, J. Fenry, ex-Mayor Monies, Reverend J. Loughran, Reverend N. J. MacManus, and Honorable Matthew Loftus, who was at that time Mayor of the city. Mayor Loftus was the father of Sister M. Matthew. The presentation address was made by Dr. Haggerty.

The Right Reverend Bishop felt greatly encouraged with the results of the fair and at once began the work of building. In May, 1874, the handsome three-story brick structure with Mansard roof was completed. Before turning the new building over to educational uses, Bishop O'Hara decided to hold there a retreat for the priests of the diocese. This was the first retreat for priests held in the new diocese. There were thirty-eight in attendance, under the direction of the Right Reverend William H. Elder, Bishop of Natchez.

The close of the retreat was marked by a very important event, the consecration of the diocese to the

Sacred Heart of Jesus. The imposing ceremonies were conducted in the Cathedral. The Right Reverend Bishop O'Hara celebrated the pontifical Mass. The sermon, a memorable one, was preached by Bishop Elder. It was an eloquent tribute to the love of the Sacred Heart and the revelation of that love in these latter days.

The first reception at Saint Cecilia's took place August 15, 1872. The Right Reverend Bishop presided at the ceremonies, giving the white veil to the following: Miss Bridget Joyce of Pittston, who received the name in religion of Sister M. Theresa; Miss Frances Rose Hogan of Susquehanna, Sister M. Bernardine; Miss Margaret Flack of Philadelphia, Sister M. Seraphine; Miss Margaret Leonard, of Ireland, Sister M. Ludwina; Miss Mary Donnelly of Susquehanna, Sister Mary Conception; and Miss Bridget Maria Kelly of New York, Sister M. Rosalia.

In August, 1874, was held the first profession of novices, the Right Reverend Bishop receiving the vows of the following: Sister M. Magdalen, Sister M. Lucy, Sister M. Pius, Sister M. Boniface, Sister M. Austin, and Sister M. William. The following postulants were received into the novitiate: Miss Catherine Murphy of Pittston with the name of Sister M. Gregory; Miss Anna Hawley of St. Joseph's, Sister M. Leo; and Miss Brigid Glynn of County Clare, Ireland, Sister M. Laurentia. On that memorable occasion Reverend M. E. Dunn, Reverend P. C. Hurst, and Reverend Father Cicatori, the first Italian priest in the diocese, were present.

Sister Mary William's oblation by her holy vows was soon to be completed. God called this chosen soul to Himself on the fifth of November, a little over two

months after her solemn profession. Her illness was of brief duration, and the certainty of its fatal termination was a great grief to every one except the devoted Sister herself. She rejoiced in the thought that she was going to God in the first fervor of her holy espousals. She was as radiant on her deathbed as she had been on the day of her profession. Her death made a profound impression and her loss was keenly felt, for she had endeared herself to all by her generosity of soul. Sister Mary William, known in the world as Jennie Kearney, was one of the first three to enter from Pittston where the Sisters had been established since 1864. Since then many young girls from that city, emulating her example, have followed her to the convent.

Two years later the shadow of the Cross again fell on the little community. God was pleased to take to Himself two religious of much promise, Sister M. Celestine Gorman and Sister M. Borgia Matthews.

Saint Patrick's Orphanage

In 1875 Pope Pius IX gladdened the hearts of the faithful throughout the world by proclaiming a jubilee. Bishop O'Hara announced the proclamation to the different parishes of his diocese in May of the same year. In his pastoral letter he stated that one of the conditions laid down by the Holy Father was almsgiving. The Bishop ordered contribution boxes to be placed in all the churches and urged the faithful to give according to their means as he intended the collection to be used toward the erection of a home for the orphans of the diocese. The Bishop's appeal went to the hearts of the people and met with a generous response. Very Reverend Moses Whitty was made

treasurer of the fund. A board of directors was organized, and an application for a charter for the new institution was made before Judge Handley of the Luzerne County Court, October 4, 1875. D. W. Connelly, Esq., made the application and the following directors appeared with him before the court: Right Reverend Bishop O'Hara, Very Reverend Moses Whitty, Michael O'Boyle, John O'Hara of Scranton; Reverend P. C. Nagle, J. F. Helfrich, and R. F. Walsh of Wilkes-Barre; Very Reverend John Finnen, V.G., and James Walsh of Pittston, and Patrick Kearney of Archbald. The application was favorably received, and three weeks later, on October 26th, the charter was granted. The Right Reverend Bishop purchased the Kingsley property on Jackson Street and Lincoln Avenue, in the same block as Saint Patrick's Church, and erected a three-story frame building. On the lower floor were the dining-room and recreation rooms; on the second floor were the class rooms, and on the third floor the sleeping apartments. Mother Anastasia was placed in charge.

No better choice could have been made for the Superior than the gentle Mother Anastasia. She had entered the Congregation at Reading and since her entrance had held many responsible positions in the community. But her work of predilection was the care of orphans. In her the little ones found all the sympathy, love, and devotedness of a true mother. In return she was greatly beloved by them and never forgotten for her kindness. The Right Reverend Bishop spoke of meeting in a distant city two young men who had been "her boys." Their first words of greeting to the Bishop were: "How is Mother Anastasia?"

Mother Anastasia, known in the world as Miss



Saint Patrick
Orphanage,
West Scranton. Pa.



Saint Joseph's Infant Asylum, Green Ridge, Pa.



Saint Joseph's Shelter and Day Nursery,
Scranton, Pa.

Catherine Hannigan, was born at Silver Lake, Susquehanna County. Like many other families in that sanctified region of the pioneer priest, Father O'Reilly, the Hannigan family was rich in vocations. Mother Anastasia's two sisters, Mother Ambrose and Mother Magdalen, also entered the Congregation of the Immaculate Heart but remained in the Philadelphia Diocese. At the time of the separation Mother Anastasia was superior at Laurel Hill Academy. Naturally she would have preferred to remain in the Philadelphia Diocese with her sisters. In her perplexity she asked the advice of Father O'Reilly. His reply was characteristic: "Mother Anastasia, remain where the Lord has placed you." She remained and never regretted her choice. God blessed her work and sent her the grace of a long and painful illness, which she endured with the spirit of a martyr. Her holy death occurred on February 5, 1891.

The Novitiate Is Removed to Saint Rose's

The history of the new mother house is an unbroken record of faithful service and prosperity. It was threatened with destruction on one occasion, however, when fire broke out, of unknown origin. It was the eve of the feast of Saint Joseph in 1876, a bitter, cold night on which the firemen who responded to the alarm immediately were coated with ice from head to foot. The old frame building was totally destroyed, but the firemen succeeded in saving the new building and when their work was accomplished, Mother Joseph invited them to the convent where hot coffee and cake were served to them by the Sisters.

The damaged building was repaired, and in 1885

extended by new additions to the south end, practically as it stands today. In 1887 Saint Cecilia's was so well established that it has met fully the demands made upon it up to the present time.

It was soon found that it would not serve very long as a mother house and novitiate on account of its too central location in the city. Bishop O'Hara accordingly advised Mother Joseph and her councillors to look for a place more remote that could be used for a novitiate. With his concurrence the Brennan estate in Carbondale was secured. It had been the home of Captain and Mrs. William Brennan and their sons, Reverend Lawrence Brennan and Reverend Daniel Brennan. The house was a large and commodious one, built on the top of a gently sloping hill in the suburb of Carbondale. It was surrounded by spacious lawns, an orchard, and a vegetable garden. Between the house and the main road there was a grove of pine trees enclosed by a stone wall which afforded the seclusion and solitude so necessary to a novitiate. On August 30, 1876, the novitiate was transferred to Carbondale. The convent was named in honor of America's first canonized saint, Rose of Lima, who was also the patron of the parish. An academy for day students was opened at Saint Rose's in September.

No one was more pleased with the new Saint Rose's than the Right Reverend Bishop himself, who had been the first to advise its acquisition. He was a generous benefactor and enriched the house and grounds with many gifts. Two beautiful grottoes were erected on the grounds in which were placed statues of our Lady of the Immaculate Conception and Saint Joseph. These two grottoes were favorite places of devotion, that of the Immaculate Conception holding a cherished

place in the sacred memories that cluster round this loved novitiate home. It was the custom for the novices to assemble every evening after supper on the porch in front of the grotto and there sing their evening hymn to the Immaculate Mother. The white-veiled group made an impressive picture at the close of day as they raised their hearts in tuneful praise to her who had gathered them in the springtime of life to her Immaculate Heart. Who that has witnessed a May Crowning at Saint Rose's can ever forget it? Or the simplicity of the feast of Holy Innocents at which the Right Reverend Bishop never failed to preside? He was likewise present at the ceremonies of reception and profession. The kindly addresses he made on those occasions are treasured in the hearts of the Sisters who were privileged to receive from his hands the holy habit of religion, or the symbols of their holy profession of vows.

The novitiate was fortunate, too, in its spiritual directors, Father Carew and Right Reverend Monsignor Coffey, V. G. Father Carew was pastor at Saint Rose's at the time the novitiate was transferred. Monsignor Coffey succeeded him, and later when he succeeded Very Reverend Father Finnen as Ecclesiastical Superior, the welfare of the community became dearer to his heart. The spiritual benefits he provided for the novitiate were many—daily Mass, Benediction, spiritual retreats, and conferences. He promoted the novitiate studies, and for many years conducted classes in French. He organized an orchestra among the novices which provided the entertainment of feast days. Christmas, the most joyful of novitiate feasts, was a memorable day and the beautiful Christmas Crib which adorns the novitiate, was Father Coffey's gift

of devotion to the Infant Jesus, the model of novices. Later, when the novices were removed from his special care he continued to be present every Christmas at the celebration of the festival by the novices.

In a few years the novitiate building was too small, even with all possible additions. In 1886 a new building was erected entirely separate from the novitiate, for school purposes. The entire cost of the building was borne by Mr. David Jackson of Toronto, brother of Mother Mary, who was superior at Saint Rose's at that time. This afforded relief for a time, but the convent was still too small to accommodate all the Sisters who came home during the summer for retreat. Again it was decided to build, this time on a larger scale, and the extra room thus provided met the needs of the community till 1902 when Mount Saint Mary's was erected. The work of extending Saint Rose's was begun in 1893. The additions comprised a chapel, sacristies, infirmary, art room, dormitories, a novitiate community room, music rooms, clothes rooms, bath rooms, and laundry. The old apartments also were thoroughly renovated.

When the new mother house was opened, the novitiate was transferred there, and Saint Rose's was made a resident school for boys under fourteen years of age. In 1915, Monsignor Coffey had the Academy remodelled. New wings were built and new laboratories installed. Today Saint Rose's is a fully equipped high school accredited by the Pennsylvania Bureau of Professional Education.

For over twenty-five years Saint Rose's had served as the novitiate, and during that time more than one-half the present community had been trained in the religious life within its sacred walls. To them the

memories that cluster round "sweet Santa Rosa" are precious ones. There they entered as postulants, rejoicing in the fulfillment of their hopes, yet with hearts saddened by the pain of parting from home and dear ones. There they found the warm and true and tender welcome and experienced the peace which is the first fruit of the hundred-fold that God has promised to those who leave all to follow Him. There they took their first steps in the paths of religious perfection. In that peaceful cloister they spent the beautiful spring-tide of life when hope runs high and nothing seems too hard or difficult for those favored ones whom the Lord has called to dwell with Him apart. There were formed the sacred bonds of friendship in Jesus among those who had been hitherto strangers to one another; there they had been made one family in the service of Mary Immaculate, their loved Mother. Many of Saint Rose's novices have attained to the silver crowning, and amidst their jubilation, smiles and tears have intermingled as the singing of "My Old Novitiate Home" recalled the olden days; the morning Sacrifice in the hallowed chapel, the visit to the Crib, the peaceful hours of study in the old novitiate, the light-hearted laughter of the recreation hours, the evening hymn at our Lady's shrine, the night prayer, and the last visit of the day to the hidden God in the Tabernacle.

There are many ties that bind the old novice to the new, but one of the most beautiful among them is the singing of the reception day hymn, composed by a novice of old Saint Rose's, Sister M. Germaine, and set to music by another novice of Saint Rose's, Sister M. Pancratius. Every novice since then has been invested in the holy habit during the singing by the Sisters' choir of the beautiful words of the hymn entitled "Chosen."

SISTERS OF I. H. M.

Chosen, chosen, God's beloved,
Happy, blessed is thy lot;
Earth forgetting, joys renounced,
By the world unknown, forgot.
Pure the heart that answers Jesus,
"Take thy cross and follow Me,"
Happy soul that hears Him say,
"Daughter, I have chosen thee."

Wilt thou give thy heart?
Wilt thou give thy heart?
In the lone and tempted hour,
Daughter, wilt thou give thy heart?

"Canst thou leave thy home, My child?
And for Me thy friends forsake?
Courage, for My Holy Love
Will thy spirit satiate.
'Fore Mine Altar wilt thou stay,
Like an incense-breathing flower,
Tarry while the world forgets,
Watch with Me the silent hour.

"Take the Cross, espousal gift,
As a sign of union blest,
And when weary, come, My dove,
I will soothe thee, be thy rest.
When thy life shall be no more,
And the Cross fore'er laid down,
Will I wreath thy virgin brow
With the lily's fadeless crown."

Saint Rose's had not been opened long when the shadow of the Cross fell over the little community and Sister M. Egidius was called to her heavenly home. Sister Egidius was Miss Eleanor Flanagan of New York City, and, before her entrance, principal of one of the New York City schools. She was highly edu-

cated when she entered the community at Monroe, Michigan, in 1856. When the new mission was opened in Lebanon, Sister Egidius was appointed superior there. She also held the office of Sister-assistant for some years. Her early labors at Saint Joseph's, Reading, Pittston, and other places have already been referred to. Saint Rose's was the scene of her last labors.

Sister Egidius was one of nature's noblewomen. Nobility of soul was stamped on her countenance. Her broad sympathy was a magnetic force, attracting trust and confidence which she never violated. Sisters and pupils opened their hearts to her. At her death the following tribute appeared in the daily papers:

"During the four years which Sister Egidius passed at Saint John's Academy, Pittston, she became well-known and deeply loved even by those not of her own faith. She was possessed of unusual strength and loveliness of character; of ripened judgment, of broad Christian sympathies, which went out to all, of whatever profession, who knew and loved her Master. Her deep piety and charity for such as had gone astray from the paths of religion and virtue, the unrelenting earnestness and devotion with which she sought to win them back, proved how profoundly she had learned her lessons in the school of Christ. In the Academy she was an indefatigable and successful teacher. There are few Catholic families in this town who are not her sincerest mourners. On account of her position her influence was most widely exercised over young girls, but at least four young men who are doing earnest work in the Order of the Christian Brothers, owe to her, under God, their vocations and encouragement. Others, not a few in active business life, testify to the aid which

her counsels and high standard of Christian character has been to them.

"The memory of the just is blessed, and when one who, in such an unobtrusive manner, has wrought such a good work is called from us let us pause for a moment and thank God for the work and the memory."

The Death of Father O'Reilly

Shortly after the transfer of the mother house from Susquehanna to Scranton, the Congregation of the Immaculate Heart was called on to mourn the loss of the devoted priest who had made for them the first foundation in Pennsylvania, and who had been to them a kind father and loyal friend, Reverend John Vincent O'Reilly. It will be remembered that Father O'Reilly had been made resident pastor of Susquehanna about three years before the burning of Saint Joseph's College. While he still retained supervision over the vast territory he had evangelized, others were reaping the spiritual harvest that he had sown, and the fruits that he had gathered together at the cost of much toil and sacrifice were being zealously garnered by many others whom the Lord had sent into the vineyard.

But the spirit of the missionary animated him and, at times, he longed to go again in quest of souls. He used to say, "I feel like a caged eagle and I close my eyes and wander in spirit over the mountains of Tioga, Bradford, Wyoming, and Susquehanna counties."

As pastor of Susquehanna, he displayed the same indomitable spirit that characterized him as a missionary. He was all things to all men. Nothing that touched the interests of the people was a matter of indifference to him. He soon became a power in Sus-

quehanna, and effected an untold amount of good, especially among the employees of the Erie shops, the chief industry at that time in Susquehanna. It was not long until the officials of the company realized the good work that was being accomplished by Father O'Reilly in the cause of law, order, and good citizenship. To the Sisters, he proved himself ever the same devoted and wise counselor.

On the morning of his tragic death, he had said Mass, according to his custom, in the convent chapel. He seemed abstracted and lingered longer than usual at the different parts of the Mass. Afterwards he remarked to the Sister who had served him, that he seemed to see someone beckoning him to follow into a strange and foreign land. He thought it might be a premonition of his death and that they would not see him again. That day he went to Great Bend on an errand of mercy. On his return, as he was alighting from the train he saw an engine bearing down on two women passengers who were crossing the track to get to the station. Realizing their danger, he endeavored to save them. He succeeded at the cost of his own life. The news of his death caused profound sorrow throughout the diocese, but especially in Susquehanna. Strong men wept like children as they passed around his bier on the evening before the funeral. Bishop O'Hara was celebrant of the funeral Mass. The other officers were: Father McManus of Genesee, deacon; and Father Hourigan of Binghamton, sub-deacon. Bishop O'Hara preached an eloquent funeral sermon.

Father O'Reilly was born in Drumhalry, County Longford, Ireland, October 20, 1796. There is very little known of his early life except that he read classics with Professor Matthew Sheridan of Killishandia,

County Cavan, Ireland, in 1809. While still a young man he came to this country, and finished his education with the priests of the Congregation of the Missions of Carondelet, Missouri. He was ordained in Philadelphia by Bishop Kenrick, Sunday, September 23, 1838. It was on that occasion that Bishop Kenrick pronounced him "a true Israelite in whom there is no guile."

Shortly after his ordination Father O'Reilly was given charge of the territory that embraced northeastern Pennsylvania and southern New York, where for nearly forty years he brought the tidings of joy, peace and consolation, verifying to the letter the saying of the royal Psalmist: "How beautiful on the mountains are the feet of Him who bringeth tidings of salvation." There were very few roads in those early days and those few were almost impassable at certain seasons of the year. Father O'Reilly traversed the immense distance on horseback. He suffered privations of every kind—hunger, thirst, weariness, often finding himself alone in the forest at night, not having whereon to lay his head, thankful, if at times he could obtain a night's rest in the lowly cabin of the woodsman.

He made his headquarters at Saint Joseph's, which he named for his favorite saint. There was no church in Saint Joseph's when Father O'Reilly went there. Mass was said in the home of Michael Donnelly, one of the first settlers in Choconut Township. Michael Donnelly was a bridge-builder whom Father O'Reilly had met on one of his missionary expeditions and prevailed upon to settle at Saint Joseph's. He was a man of means and he erected a home which came to be familiarly designated as "the red house under the hill." It was renowned, even in Ireland, for the hospitality extended to Irish immigrants of the famine in 1847,

and was known there as "The Castle Garden of Susquehanna County." The blessing of God rested upon this house. Michael Donnelly prospered and many of his descendants were called to serve God in holy religion.

Soon after Father O'Reilly's arrival, his brother Terence came to Saint Joseph's to settle. Father O'Reilly lived with his brother for a time and said Mass in his home. When the good Father happened to be absent on Sundays and holy days on distant missions, his people assembled at Terence O'Reilly's house where they recited the Rosary and made the stations of the Cross. This house too, was blessed. Four of its sons became priests, Reverend Michael O'Reilly, pastor of Danville, Pennsylvania; Reverend John O'Reilly of Marietta, Pennsylvania; Reverend James O'Reilly of the Nativity Parish, Scranton, Pennsylvania; and Reverend Edward O'Reilly of South Waverly, Pennsylvania. All were zealous and devoted laborers like their distinguished uncle.

Father O'Reilly's eminent work as an educator was eclipsed by his work as a colonizer. During his missionary career he prevailed upon hundreds of Irish immigrants whom he found engaged on the public works to leave the more populous districts and settle upon the land. He realized the danger there was to Catholics who were isolated from others of their faith and having their children grow up in a Protestant atmosphere. Irish names borne by the various Protestants whom he had met told their own sad story of the defection from the Church of the descendants of early Irish settlers in this country.

Father O'Reilly's ambition was to make Susquehanna County a great Catholic centre where the immigrants

would have an opportunity to practise their faith and transmit it to their children. In this ambition he succeeded. While the spiritual interests of his people were uppermost in his mind, Father O'Reilly did not neglect to provide for their physical wants. The people of Susquehanna County had no grist mill in the early days and were obliged to carry their grain to Pittston. As oxen were the only animals available for hauling at that time, the carting of grain was a wearisome burden. Father O'Reilly urged the plan of having a grist mill of their own and headed the expedition to New York for the necessary machinery.

Of Father O'Reilly as a social reformer, mention has already been made. His work in the cause of temperance and sobriety extended itself country-wide among the Catholics and Protestants. Mr. Gregg, Superintendent of the Erie Shops, obliged every man who had failed in his work on account of drink to take the pledge before Father O'Reilly before he could be re-instated in his position, and the taking of the pledge was often followed by complete reform. Father O'Reilly never cringed before the great ones of the earth. Once when the men complained to him that there was no possible chance of their being promoted in their work unless they joined the Masonic Lodge at Susquehanna, Father O'Reilly immediately went to New York and laid the grievance before President King of the Erie Road. The latter promised to investigate the case. He did so with the result that an order went forth to the effect that all employees were to be promoted on a basis of seniority and efficiency. In less than a month six of Father O'Reilly's men were advanced. The officials of the Erie Company testified on many occasions to their appreciation of the great

work done by Father O'Reilly towards making the men in their employ good American citizens and morally fitter as founders of the Commonwealth.

It is not too much to say that Father O'Reilly laid the foundation of the parish school system in upper Pennsylvania. In earlier days the poverty of the people prevented him from opening parochial schools in the parishes he founded. Both he and Father Finnen, the second pioneer of Catholic education in the diocese, were obliged to be content at first with the academy system, which was self-supporting through the tuition of the students. But wherever possible the parochial school followed closely after the academy. Saint John's parochial school, the oldest in the diocese, was opened in 1862.

In his last years, as pastor of Susquehanna, and when the greater part of the burden of the mission rested on the shoulders of younger men, the great-hearted priest made the schools the object of his tenderest solicitude. He never neglected a daily visit to the children, and his presence always brought sunshine and cheer. There is a natural affinity between sanctity and innocence and the hearts of these innocent children were irresistibly drawn to this holy priest, who, like his Divine Master, found it his pleasure and delight to be in the midst of the little ones.

The following pen-picture is taken from a sketch of the life of Father O'Reilly, written by Reverend P. Murphy, LL. D., pastor of Saint Patrick's Church, Olyphant. Father Murphy was curate at Saint John's and lived with Father O'Reilly for two years preceding his tragic death. In the close intimacy of their relationship he learned to venerate Father O'Reilly as a saint. He thus portrays him:

"The first impression that Father O'Reilly made on me was most favorable and I felt that I had a man of God as my pastor. Father O'Reilly was very distinguished in appearance and one could easily discern from his countenance that he was a man of strong character and ability. He was a big man physically, mentally, and spiritually. His large leonine head was supported by broad shoulders; his forehead was high and prominent, denoting intellectual power; his large and luminous eyes shone like stars from under heavy brows; a prominent chin denoted will power and determination; his sensitive lips indicated that he was endowed by nature with a high sense of honor, justice, and truth. His head was covered with a shock of white hair, which added a halo of beauty to his countenance. The somewhat stern, rigid, unrelenting, and commanding face was softened by a deep spirituality which mellowed the severe outlines of his countenance and reflected his noble, tender, and loving heart.

"He was kind and indulgent toward others, but enforced strict discipline with respect to himself. He rose at five every morning, spent an hour in vocal and mental prayer, read his daily Mass at six-thirty, and spent one-half hour after Mass in Thanksgiving. His breakfast, at eight, was very light, and at other meals he partook sparingly of the simplest dishes. He was methodical in the management of his daily work and went about like the Master doing good. His hours were taken up in study and prayer, visiting the school, consoling the broken-hearted and afflicted. He was truly the good Shepherd of whom Ezechiel writes: 'who fed the flock, healed the sick, bound up that which was broken, sought the lost, brought back that which strayed away, and above all, did not rule over

his people with rigor and with a high hand.' He ruled with love and with fatherly affection. He was a man of profound spiritual nature, possessing a keen insight into the unseen things of the spirit, and sought in all his daily actions to come into close communion with God through Christ. He walked in the footsteps of the Master and did not follow at a distance; he believed and lived His life, and he could truthfully say with the Apostle of the Gentiles: 'I live, not I, but Christ lives in me.'"

VII. MOTHER M. FRANCIS

The Mission at Williamsport

IN THE six years that had elapsed since the foundation at Susquehanna under the leadership of Mother Joseph, God had visibly blessed the generous sacrifice of the little band of twelve. He had sent thirty-six new laborers into the vineyard. The schools in Susquehanna, Carbondale, and Pittston had prospered, and the orphanage sheltered an ever-increasing number of the little ones.

A week after the closing of the annual retreat in August, 1877, the Right Reverend Bishop appointed the new Mother Superior, Sister M. Francis, to succeed Mother Joseph. There were many among the older members who felt that the congregation was large enough to warrant the holding of an election according to the provisions of the rule, but since the Bishop saw fit to make an appointment instead they did not demur. Besides, they felt that no better choice than Mother Francis could have been made. She enjoyed the love and esteem of all the Sisters; she had been educated at old Saint Joseph's, had entered the congregation at Reading, was one of the original twelve of the new foundation, and had proved herself an exemplary religious and a successful teacher. During her term of office as superior at Saint John's, Pittston, she had shown herself a capable administrator. As



MOTHER M. FRANCIS

Mother Superior, her career proved that Bishop O'Hara had made no mistake in his choice.

Mother Francis at once took up the duties of her office with characteristic energy and determination. It was a time of financial depression, and for the first few years very skillful management was required to make ends meet. The crisis was successfully tided over and the community put on a firm basis. Practical lessons in thrift were also given to the pupils in the school. During one era of high cost of living the graduates were instructed to wear light calico dresses, thus eliminating the cost of elaborate gowns for the occasion, which action was highly commended by parents, and it is needless to say that the simplicity of their daughters' attire served but to enhance the charm of commencement day.

Six new schools were opened during Mother Francis' term of office. The first was St. Joseph's, Williamsport, where Reverend Eugene Garvey, later the Bishop of Altoona, was pastor. The zealous young priest had found the building up of the parish, which had been weakened by an unfortunate litigation and numerous mixed marriages, no easy task. To strengthen the faith of the rising generation, Father Garvey resolved to establish a school. Although a new church was badly needed, he was convinced that the school should come first. So it was built, and with the approbation of the Right Reverend Bishop, the Sisters of the Immaculate Heart were requested to take charge of it. Mother Francis gladly responded to the call and in September, 1878, sent Sister M. Anastasia as superior with the following band of Sisters: Sister M. Xavier, Sister M. Casimir, Sister M. Louis, Sister M. Irene, and Sister M. Agnes.

Father Garvey and the people of Williamsport gave the Sisters a cordial welcome. They had not the means of building a convent, so Father Garvey had the rectory fitted up for the Sisters. Saint Joseph's at Williamsport was then the farthest mission from the mother house, and the departure of the little band had caused more excitement than does the departure of a mission band in these days for the far West. The letters from Saint Joseph's were eagerly read, and the homecoming of the Sisters for the annual retreat was a big event in the life of the community. The simple announcement, "The Williamsport Sisters have arrived," was sufficient to gather the others from all parts of the house to welcome the "foreign missionaries."

Father Garvey was a school man in the broadest and truest sense of the word. As a result his school soon attained a very high standing in Williamsport. He visited it daily, conducted recitations in different classes, presided at examinations, and knew the ability and standing of each child in his classes. He was fatherly and kind in his dealings with the children and his approbation of their work was their most desired reward. Every child in the parish was enrolled at Saint Joseph's and its presence in Williamsport was soon palpably felt. When he built the magnificent Church of the Annunciation in 1886, his parishioners gave ready and generous aid, and when he left Williamsport in 1899 to assume the rectorship of Saint John's, Pittston, he had the consolation of knowing that the Catholic life in Williamsport was deep and strong in its growth.

His successor, Reverend John Costello, LL.D., built a new parish school, with modern improvements and



Saint Joseph
School.
Williamsport, Pa.



Saint Joseph School,
Renovo, Pa.

Saint Joseph
Convent,
Williamsport, Pa.



splendid equipment. It was chartered in 1900 as Saint Joseph's High School. In 1918 it was registered under the State Bureau of Professional Education as a high school of the first class. Reverend Doctor Costello himself directs classes in Latin and science. He has also cultivated the taste of his pupils in dramatic literature, and has written several fine plays which were successfully produced by the students of Saint Joseph's.

The Mission at White Haven

In 1878 a parish school was opened at White Haven. There had been Catholic settlers in White Haven as early as 1840 but it was not until 1866 that a church was built. In 1874 Reverend M. J. Bergrath was appointed its first resident pastor. There was much work for Father Bergrath to do in the new parish and it was not until January 1, 1878, that he could find his way to the opening of a school. On New Year's Day, Father Bergrath announced to his parishioners that he had bought two lots for school purposes. On these later he built a combination school and convent and then applied to the mother house at Scranton for Sisters. On September 1, 1878, Sister M. Boniface, Sister M. Seraphine, and Sister M. Rosalia were sent to White Haven to open Saint Patrick's School. There was an enrollment of one hundred and eighty-six pupils the first day. As there was no charge for tuition, Saint Patrick's may be called the first parochial school in the real sense in the diocese.

White Haven is a mountain resort renowned for its health-giving ozone. In the early days, the Sisters who were worn out from the work of the year were sent there to recuperate. Thus Saint Patrick's served for a

time as a summer home for the Sisters. There are many kindly memories of Sister Seraphine's solicitude for the Sisters who were sent there and all agreed that her name, Seraphine, was admirably suited to her. She was angelic in face and disposition, and in everything she did she seemed to manifest a spirit of gratitude and praise for the gift of faith, which she had received in her youth. She spent thirty-five years in the school at White Haven where she succeeded Sister M. Boniface as superior. Before her entrance into religion, she was Miss Margaret Flack. She was born in Ireland of Protestant parents who were not bigoted, and she was allowed to associate freely with the children of the Faith. Their influence told on her later life for, shortly after she came to Philadelphia at the age of thirteen, she became a Catholic. Five years later she entered the convent. She always chose the hardest work for herself and was cheerful in accomplishing it. She was accustomed to rise very early during the winters at Saint Patrick's, where there was no janitor, in order that the convent might be warm and comfortable when the Sisters arose at five o'clock. During her long, laborious life, she never lost the charm of her girlish innocence. When death came after a short illness, on April 11, 1917, it found her unafraid. In the same joyful, trustful spirit that had animated her during life she went forward to meet Him Who had chosen her from amongst thousands.

Father Bergrath remained pastor at White Haven until his death on March 23, 1909. He was succeeded in turn by Fathers B. V. Driscoll, J. F. Holmes, and J. E. Lynott, all of whom served as pastors and forwarded the work of the school. Father Lynott enlarged the convent and raised the grade of the higher classes.



Saint Patrick
School,
Spangler, Pa.



Saint Basil,
Dushore, Pa.



Saint Patrick, White Haven, Pa.

Father Gaffikin, who has just been appointed pastor at White Haven to succeed Father Lynott will, no doubt, work toward the achievement of a first class high school.

The New Orphanage

Scarcely had the year 1881 opened when the whole community was plunged into deep sorrow by the news of the burning of Saint Patrick's Orphanage. The catastrophe took place on Sunday evening, February 27th. A servant had lighted a candle in a clothes closet in spite of the strict rule to the contrary and the conflagration which ensued caused a grief from which the community has never recovered. The children were all asleep, and in spite of heroic efforts on the part of the Sisters, firemen, and people to remove them in safety, seventeen died from suffocation or flame. In the inquest which followed the management of Saint Patrick's was praised for their self-sacrificing efforts in endeavoring to save the children committed to their care and for their noble Christian charity. Yet keen sorrow for the loss of their innocent little charges caused the Sisters acute suffering which time has scarcely succeeded in softening. A new orphanage was built, a three-story structure. To this building, out of sympathy for the Sisters, many Catholics and non-Catholics contributed most liberally. Among the most notable Protestant contributors were, W. R. Storrs, C. F. Mattes, and A. W. Vandling.

Holy Rosary School

There are few parishes in and around Scranton that have contributed more to the furtherance of Catholic life in the city than Holy Rosary Parish in North

Scranton has done. In the early days the vicinity of Holy Rosary was called Providence. It proved to be a providence to the Irish immigrants who settled there after the dreadful famine of '47 had sent them to America. The great wave of emigrants who came to New York settled in New York State at different points along the Hudson River, or came by canal to Hawley and Honesdale and thence by the Gravity Road to Scranton. Providence was a wilderness when these first settlers came there to build their homes. There was no church there until 1857, so every Sunday morning these devoted people trudged along the old northern turnpike to assist at Mass in the only Catholic church then in Scranton, a humble frame building on Division Street, now replaced by the beautiful Church of the Nativity. Mass was first celebrated in Providence at the home of Michael Burke. Two years later the church of Saint Thaddeus was built and Mass was said there every Sunday. In 1871, Reverend Moses Whitty, the first resident pastor, gave expression to his own generosity and zeal and that of his devoted parishioners in the erection of the Church of the Holy Rosary. Holy Rosary became a perfect parish a little later when the rectory, convent and school were built.

The Sisters of the Immaculate Heart took possession of the school in September, 1882. Sister Mary Conception was appointed superior. With her were the following Sisters: Sister M. Agatha, Sister M. Bonaventure, Sister M. Rosalia, Sister M. Crescentia, Sister M. Sebastian, Sister M. Celestine, and Sister M. Cyprian. Five hundred children were enrolled the first day. An academy was opened at the same time as the parochial school, a few rooms in the convent being devoted to the needs of the former. It was not an

ideal arrangement, this combination of academy and parochial school, but it was the best that could be made at the time. The parochial school was free, the Sisters being supported by the income from the academy. During the year 1920 the dual system was abolished in the parish and the academy and parochial school merged into what is now known as the Holy Rosary Parochial School.

Four years after the Sisters went to Holy Rosary, the parish sustained a great loss in the death of the beloved pastor, Father Whitty. Until the appointment of his successor, Father T. F. Kiernan administered the affairs of the parish. Father Kiernan took a deep interest in the school and made many improvements, one of them being an addition to the convent and school, both of which were becoming overcrowded.

In 1877, Reverend N. J. McManus was appointed pastor of Holy Rosary. Father McManus erected on the lawn between the rectory and the church a beautiful statue of our Lady and inaugurated the custom of the May-crowning there. It is a public devotion which has become very popular in the parish, taking place on the last Sunday evening in May. The crowning is preceded by a May play in which the children of the school take part. Then our Lady is queened by one of the youngest children. It is a thrilling moment during which the little mite of humanity all in white slowly mounts the long ladder placed at the back of the statue and places on the head of our Lady a garland woven of flowers. This act of public homage to Mary, Queen of the Most Holy Rosary, has brought many blessings to the parish. The early ardor of these first settlers still animates their children and manifests itself in their devotion to church and school.

The Holy Rosary School is one of the most successful in the diocese. In 1915 it was registered as a first class high school by the Pennsylvania Bureau of Professional Education.

Sister M. Agatha

Connected with Holy Rosary School for some years was a teacher, Sister Agatha, who by popular acclamation is a saint. At Holy Rosary, on May 30, 1890, she went to her reward. Sister M. Agatha was born in Canada in 1832. During her girlhood days, her family moved to Mauch Chunk, Pennsylvania, and it was from there that she entered the novitiate at Saint Joseph's in April, 1859. She must have been remarkable for sanctity even then, for her confessor in recommending her said: "I am entrusting to the care of the Immaculate Heart a perfect jewel." Sister Agatha became the model of the novitiate, and after her profession was appointed by the Right Reverend Bishop Wood as mistress of novices. Her humility took alarm and she immediately wrote a letter begging to be released from the office. No doubt her love of retirement and her desire for self-effacement prompted the step. Whatever her reasons were, her request was granted and she was assured that she would not be asked to hold office in the future in the community. Later in life she seems to have experienced some regret for not having accepted the charge without demur for whenever others in like circumstances sought her advice she counselled them to submit entirely to the will of their superior.

From the very day of her entrance into religion, she began the perfect observance of rule and for thirty-two years, until her death, she was not known to have violated the smallest detail of conventual observance.

This testimony is borne by Sisters who had lived with her for years in the closest intimacy. Some of these had been her pupils in school; had been taught by her in the normal school of the novitiate and afterwards had been associated with her in the works of the community. All had ample opportunity to observe her closely and all concur in saying that Sister Agatha was a living exemplar of how the rule should be kept. Hers was not a narrow observance of the letter of the rule; letter perfection is easy of attainment and is a deceptive kind of perfection. Sister Agatha conducted herself at all times with the true liberty of the children of God and had no hesitation in setting aside a rule when the higher law of charity bade her go to the assistance of her neighbor. Her silence, spirit of recollection and close union with God made itself felt, but was never oppressive. Her manner was gracious and winning and she was always easy of approach. She had a high idea of her vocation as a religious teacher and looked upon the faithful fulfillment of her duties in the classroom as part of the perfection to which she was bound to aspire. So well did she impress her students with a high sense of duty that it was almost unheard of that any ever appeared for recitation with imperfect lessons.

Sister Agatha taught for fourteen years in Saint Joseph's, Susquehanna. During that time she did not miss a day. It was a remarkable record in those early days of extreme difficulties, and Sister was quite worn out with hardships and austerities. One who succeeded her in the class room said: "I was placed in charge of Sister Agatha's class after she left Saint John's. It is not too much to say that the class taught me what a religious teacher, imbued with the spirit

of her holy vocation, is capable of effecting in the lives of her pupils. Those girls were as lively and fun-loving as any of their age, but their self-control was well-nigh perfect, while their sense of duty, their respect, and reverence for everything holy often put me to shame. Sister Agatha was a builder unto eternity."

The normal school of the novitiate was under her care for a time. Here it was, perhaps, that her work told most effectually. While teaching the novices she at the same time taught them how to teach. In her they found a model whom they could safely imitate. Her confessor, Father O'Reilly, who had known her for years, said: "There is but one Sister Agatha." Among the Sisters there are many who invoke her daily.

Saint Basil's School

The year that Holy Rosary School was opened, Saint Basil's in Dushore was begun. Saint Basil's is the second oldest parish in the diocese. It was organized by Bishop Kenrick of Philadelphia in 1836. On his first visit, Bishop Kenrick spent three days in a log cabin administering the Sacraments to the settlers, many of whom had not seen a priest for years. Before leaving, he advised them to buy land for church purposes and to build a chapel, promising that he would return when the chapel was finished. The chapel was built by Mr. Dunn and a cemetery enclosed. When it was ready, Bishop Kenrick was notified. The Bishop came, on July 3, 1838, accompanied by his brother, Reverend Peter Kenrick, D.D., who later became Archbishop of Saint Louis. He blessed the little chapel on July 4th and spent some time again

ministering to the spiritual wants of the people. Before leaving them he arranged that Father O'Reilly should visit the English-speaking part of the congregation every three months. Father Steinbacher, S. J., who had recently made a Catholic settlement in the Nippenose Valley was appointed to minister to the German Catholics.

Father McNaughton, appointed in 1852, was the first resident pastor at Saint Basil's. He was succeeded by the Friars Minor of Saint Bonaventure's Monastery, Alleghany, N. Y. In April, 1863, Father Kaier was appointed, and said Mass for the first time there on Easter Sunday of that year. After Mass the parishioners gathered round him and expressed the hope that he would abide with them. "I have abided with them," he quaintly tells us in his memoirs of Dushore, "and I have never had any desire to leave them."

There was much to be done in the new parishes of those days, and Father Kaier had many missions to attend besides. He had many difficulties in erecting a church and it was not until 1877 that the school, the present Saint Basil's Academy, was built. Saint Basil's was designed to accommodate resident and day pupils, a necessary provision, as many of the pupils lived on farms too distant to permit their attendance as day students. The Academy was placed in charge of the Sisters of Christian Charity, victims of the Kulturkampf, who had taken refuge in America, a short time before. They had received a cordial welcome to the diocese of Bishop O'Hara and founded their American mother house within its domain, in the city of Wilkes-Barre. As the parish of Dushore was largely German, it seemed to Father Kaier that a German Order of Sisters would effect most good among his people. Unfor-

tunately, the Sisters who went to Dushore were not sufficiently acquainted with the English language to make a success of the mission and after three years they were withdrawn. Father Kaier then applied for Sisters of the Immaculate Heart. In September, Sister M. Benedict with Sister M. Antonia, Sister M. Edward, and Sister M. Gerald re-opened Saint Basil's Academy. The Sisters have been able to effect much good in the parish. The children are docile and eager to learn and as Dushore is a farming district they have the advantage of few distractions and make astonishing progress. The girls, when they graduate, have no difficulty in obtaining Teachers' Certificates and Saint Basil's has for years supplied the public schools of Dushore and the surrounding districts with teachers.

There have been many vocations to the priesthood and religious life from the vicinity of Saint Basil's, among them Right Reverend Thomas McGovern, D.D., the second Bishop of Harrisburg, and Reverend Francis Touscher, D.D., of Villanova College. Father Touscher is a member of the Augustinian Order and has done valuable research work for the Catholic Historical Society of Philadelphia. Numberless other pupils of Saint Basil's Academy are holding eminent places in the ranks of the religious of this country or in fields afar.

Further Advancement of the Scranton Community

The Sisters' prayers have followed their travellers whether students or superiors, wherever they have gone. This spiritual union is pleasantly expressed in the correspondence kept up with Saint Cecilia's during the visit to Rome of Right Reverend Bishop O'Hara

and Right Reverend Monsignor Coffey. In 1883 they attended the Council of Archbishops and Bishops convened by His Holiness, Pope Leo XIII. Bishop O'Hara writes:

MOTHER FRANCIS,

Dear Mother:

I write you one of my first letters from the great city, centre of Faith. During my journey, I have often thought of the Community of the Immaculate Heart and at the different sanctuaries I visited, I recommended them to our Blessed Lord and His Blessed Mother. I hope the schools are getting along nicely, the Sisters happy and contented, and that your burden as Superior has not overtaxed your patience. Since my last visit to Rome a great change has taken place, still there is a strong evidence of faith among the people. They attend the churches and the Sacraments, but I do not discover among them that filial love of old for our Holy Father. They seem to have become reconciled to the new order of things here. No doubt the change and abatement of affection for him arises, in great measure, from the great influx of people of all Italy, particularly those of modern ideas. Many of them have no regard for religion or its practices. Their great object is to make money and enjoy the comforts of life. To give you an idea of the falling off in the practice of faith, we could not get fish on Friday without giving a special order for it in the hotel.

Protestantism is making great efforts to spread itself. The Protestants have built several churches, started schools, and pay the people and children to attend these services. They hope to get, by degrees, a foothold here, but so far they have not succeeded. The clergy are

alive and active, and the Sisters watchful. In this way they are met at every step. Heresy is crippled in its efforts, and the faith of the Romans is unimpaired.

I could not call at Sligo, I had not time, as I was anxious to pay a visit to the Venerable Archbishop of Tuam. I saw him, said Mass in his Cathedral, and breakfasted with him. Although far advanced in life, he seems to have a good deal of strength. He expressed great interest in the Church in America. When I told him of the great respect and veneration that the Irish of America entertained for him, he smiled and thanked me. I visited Knock and spent over an hour there. The views of the people are very different about it. The most favorable I heard is, that the reported appearances so far are shadows that portend some great blessing for Ireland.

I must conclude, wishing each and every Sister of the Community a blessing.

Yours sincerely in Christ,

W. O'HARA,

Bishop of Scranton.

ROME, November 27, 1883.

Dear Mother Francis:

I know not whether you may be expecting a letter from me, yet I somehow imagine that a few lines may not prove to be uninteresting from this direction. At any rate, it will serve to assure you, I hope, that I have not entirely forgotten you and yours. To be candid, I think I owe you a letter.

Twenty days after sailing from New York, we reached the Eternal City. Eleven of these days were spent on the ocean waves. You will see that the long distance by land, accomplished in the few remaining

days, did not permit many days of leisure. The incidents of that journey, were, I suppose, about the same as all such travellers must naturally encounter, but somehow I imagine that we were singularly blessed in every respect, thanks to the kind Providence that brought us so safely through the dangers of such a long journey. Fervent prayers followed us. Since I reached Rome the weather, too, has been fine and I have visited again many of those holy places which make Rome the city of the soul. Among them is the basilica of Santo Lorenzo outside the walls, where rest the remains of our late Holy Father, Pius IX. Few there are that visit Rome who do not go to say a prayer at his tomb.

How strange that feeling, how ennobling the thoughts that rise up in one's mind when he visits those places made holy by the martyrdom of the saints of God, and sees with his own eyes the grand monuments erected by piety to their honor. I have spent hours in the catacombs of Saint Agnes, Saint Sebastian, and Saint Callistus. Who can read the lives of these holy martyrs without sympathizing in their sorrows and rejoicing in their joys. How forcibly then, must one be impressed as he moves over the very ground hallowed by their footsteps, or lingers among those holy subterranean tombs, which received their bleeding bodies. From what I have seen during my visits to these places, I could write much but I pass on.

I have had many opportunities of assisting at the solemnities in different churches, and I have happily had more than one treat of Roman music. My first experience was at the Church of Saint John Lateran. This is, as you know, the basilica that is called "*Mater Urbis et Orbis*" and is I might plainly say "The Pope's Cathedral," for it is in

this Church that ordinations and such ceremonies take place. Of course I did not pontificate on the occasion, nor act as Master of Ceremonies, but I quietly took a back seat and tried as much as I could to keep out of the way. But the musical part of the solemnity was a surprise to me. The choir was led by a master, and the ancient basilica was filled with the grandest harmony. I cannot pass this subject without a word of another musicale at Saint Peter's. The anniversary of the Consecration of this church is one of the greatest days in Rome, and this took place a few days ago. On this day Mass was sung by His Eminence, Cardinal Howard. The musical portion of the celebration was in keeping with the vastness of this, the greatest church in the world. There were two large pipe organs facing each other from the opposite sides of the nave, and a large orchestra beside each organ. There appeared to be about fifty voices in each choir, all male voices. One would naturally suppose that a chorus with all the volume that such a collection of instruments and voices would produce, would be somewhat noisy. But no, the volume of music seemed first to rise to the mighty dome, and then distribute itself proportionately through the many arches, wings and chapels, and thus harmonize at once through the length and breadth and height of that noble church, producing an effect more celestial than earthly.

I can never forget the impression which Saint Peter's made upon me when I saw it for the first time, a little over three years ago. Its vast proportions and its grandeur and beauty raise the mind instinctively to Him, that Infinite and Beautiful God, to whom it has been consecrated. I visited it again and again; each time it had grown upon me; but I had not yet seen

Saint Peter's in the greatness and beauty of its ceremonial and music. I have also had the singular privilege of seeing and enjoying Saint Peter's in its true life; the sanctuary alive with all the attendants which a Pontifical Mass in that sanctuary calls for, and which the Church of the Tombs of the Apostles alone can boast; the clouds of incense wafted towards that lofty dome; the thousands of human beings of all nations and costumes, gathered together in the spacious nave; with the "Gloria in Excelsis" resounding through marble vaults above; one thought alone fills the mind in such surroundings, namely, to kneel and adore.

Let me make one more mention of music before you accuse me of tiring you on the subject and then I am done. The Feast of Saint Cecilia is a musical gala day in Rome. This may be partly due to the fact that Saint Cecilia was born in Rome and suffered and died within its walls. There is a church to mark the place of her birth, and another, this one is the Church of the Saint, upon the spot where she fell beneath the blows of her executioner. The room wherein she was submitted to the torture of being smothered with the vapor of heated baths, and from which she was miraculously preserved, where she was afterwards struck by the headsman, is still preserved quite intact with the marble slab upon which she afterwards expired. I visited this room and saw those things made sacred by the blood of the martyr, as the faithful are permitted to do on her festal day. But, as I said, Saint Cecilia's Day is an event in Rome. Not the singers of one church only come to honor the church of their patron saint, but the musical talent of the city unite here on the twenty-second of November to honor their Saint Cecilia. You will, of course, understand that this is no ordinary

gathering of vocalists. The opening piece on that day was the Hymn to Saint Cecilia, and was rendered by a duet of two rare tenors accompanied by a flute and a harp. I mention this one piece, I will mention no more. I know not whether many among the multitude present heard that hymn as I heard it, but to me it sounded like a fitting tribute to a saint. The soul whisperings of that hymn as that beautiful combination of voice and instrument told its numbers, I can never forget. Never before did I feel such a love for Saint Cecilia and yet, thought I, how endless, how far-reaching her holy influence, for Saint Cecilia's Day from far over the ocean re-echoes the strains of prayer and song.

I have had, too, the greatest of all, the privilege of seeing the Holy Father, when he gave a private audience to the Bishop. Never can I forget the words of tenderness he spoke to me as he placed his hand upon my head, blessed me, and referred to the devotedness of his children in far-away America. I felt indeed bountifully repaid for all that my feeble efforts had accomplished in that cause that is so dear to his heart. With the heart of a loving father, with the firmness and patience of an Apostle, with the holiness of a saint, does he carry the Cross of Him Whose Vicar he is on earth. Like his Divine Master he prays for those who revile and persecute him and certainly that prayer will be heard and made manifest in God's own way.

It makes me sad to see on all sides here in Rome, the desolation of convents and monasteries, and the sacrilegious profanations of some of their beautiful chapels. The barracks for soldiers and storehouses for hay and feed, at all times and in all civilized nations, are either bought with government money or built at the expense of the public; but here no such principle

seems to enter into their political economy. The banished religious, men and women, see their holy houses, those magnificent institutions of faith and piety, beautified as they were with all that skillful hands could accomplish and sanctified by the sacrifices and prayers of generations of devoted religious, now plundered and made the abode of soldiers with all their accoutrements of horse and foot; while the empty-handed religious, to whom they belonged, are wandering about, dependent upon the charity of others. May the God Who is outraged in their person see that justice be done and soon.

But I must close. Yet there are forty different things I could mention. The Bishop is well, very well. He, with the other American prelates now in Rome, are very busy at the Council; they are there every day. There is some little hope that they may soon finish. I hope so. Although this is Rome, I trust that Christmas will not find me on this side of the Atlantic. At this writing, I have no certainty of how soon we may leave here. You need not answer this, for I may leave before a reply could reach me. The dangers of that long homeward journey are before us. Pray for our welfare, and ask the Sisters and school children, in my name, to do the same, and you will kindly have done me a favor. I will pray for you all in return. Kind remembrances to all the Sisters and my blessing to "the Angels."

Your servant in Christ,
THOMAS F. COFFEY.

The Council did not close as soon as Father Coffey hoped, and Christmas did find him on the other side of the Atlantic. The following letter, written just

before he left Rome, is interesting on account of a gift still cherished at Saint Cecilia's, as a remembrance of his visit to Rome and his kind thought of the community.

ROME, *December, 1883.*

Dear Mother Francis:

I am reminded by the great display of holiday wares in the shop windows that Christmas is near, and among those who in years past never failed to present me with tokens of Christmas greeting, I cannot forget the Sisters at Saint Cecilia's, and I don't purpose, even at this distance to forget them. This is why I pen you these few lines with a prayer that the Infant Saviour may bless you all, and most especially since you are devoted to the work which is so dear to Him. The accompanying little picture which I send you, though not in itself so great, may I hope, coming as it does from Rome, be acceptable as an earnest token of remembrance. Let me presume to ask for it some little corner of the community room, where it may betimes invite the recital of a Hail Mary for one, who will, most likely during those same holidays, be experiencing the hardships of a dreary winter journey on land and sea.

The Council of the Archbishops and Bishops here is nearly ended, and in a very few days these dignitaries will be retracing their steps homeward. Doubtless their humble secretaries will be going the same way. The thought of the homeward journey just now is not very pleasant, but with all the courage I can gather, I will "in nomine Domini" make a start as bravely as I can.

From the limited amount of news that has reached me from Scranton, I am satisfied that things temporal

and spiritual are progressing happily. You must, of course, have experienced a good deal of cold comfort within the walls of Saint Vincent's remodelled Cathedral while the heating apparatus was being adjusted, but I suppose the steam has been turned on by this time, and things are quite different.

You may ask where I expect to spend my Christmas. I do not know, perhaps in Paris or London. The intention is, I believe, to sail from Liverpool about the first of January.

There are, of course, many things that I might write, but I hope to be able to present them *viva voce*. My health has kept good since I left Scranton, and I don't think that all the good and grand things that have fallen in my way have added anything apparently to my former self.

Please, Mother Francis, do not forget that "Hail Mary" for me. Be kind enough to mention to the Sisters that I depend upon their fervent prayers. I pray for you all.

Your servant in Christ,
THOMAS F. COFFEY.

The homeward journey of the Right Reverend Bishop and Monsignor Coffey was safely made, and the life of the Catholic community in the Scranton Diocese continued its prosperity under the kindly supervision of these noble and keenly interested prelates. We do not find them again on record in any extraordinary way in the progress of Saint Cecilia's until February 9, 1883, when the Congregation of Sisters, Servants of the Immaculate Heart of Mary became a legally corporate body in Scranton.

The Charter Members of the Corporation were:

Right Reverend William O'Hara, D.D., Reverend Moses Whitty, Margaret Henry (Mother Francis), Harriet Flynn (Sister M. Hyacinth), Elizabeth Jackson (Mother Mary), Mrs. Richard O'Brien, and Mrs. Haggerty. The by-laws of the corporation provide that the government thereof shall be vested in a Board of Directors, as provided by the Charter, who shall annually elect by ballot, from their own members, a president, vice-president, secretary, treasurer, and such other officers as they deem necessary. The annual meeting of the corporation shall be held on or about the tenth day of June, in the city of Scranton, at Saint Cecilia's Academy, or at such other place in said city as the president may designate.

The growing life of the Institute was further manifested in 1886 when the Art Department was enlarged. The following notice is taken from a report published in the *Catholic Review*: "The Art Department of the Academy is in a flourishing condition. It is presided over by two Sisters and occasionally the Mother Superior assists. On every side of the room is exhibited the finished and unfinished work of some of the pupils, on canvas, panels and placques. Many had taken their subjects home but enough remained to give to the visitor an idea of the excellence attained by the class. On the right as you enter the room, stands an exquisite scene by Miss Mary Burke, daughter of Mr. Timothy Burke, the contractor. This young lady is only thirteen years of age, and her precocity as an art student can be forcibly felt in the rich blending of colors and the animation that characterizes this picture. On the left of the entrance hangs a sketch by Miss Mary Caffrey of White Haven. A 'Scene on the Rhine' with the Castle Crag of Drachenfeldt in the background, reflects

the beauty of a summer evening; an unfinished picture by Mary Cummings of 'Chataqua Lake' which she intends presenting to Father McAndrew's Fair, will be a thing of beauty; a sketch by Miss Ruane of Peckville is entitled 'Morning,' and unfinished pictures of the following students speak highly of their ability; Miss Nellie Evans, Hyde Park; Miss Katie Maloney, Pittston; Masters Edward Joyce, Hubert O'Reilly, Frank Lawler, John Leonard, John Gunster, Michael Ruddy, Charles O'Malley, Edward Leonard, and Richard McHugh. All the paintings will be exhibited at the annual Commencement. A beautiful screen, the work of one of the Sisters, intended for Saint John's Fair, is a work of art."

From time to time curios had been sent by friends in different parts of the world to Saint Cecilia's, until there was quite a collection. Mother Francis had two large cabinets built in Saint Cecilia's Hall in which these carefully labelled treasures were arranged. In time the collection grew and now forms a valuable adjunct to the various departments of the school.

The fourth offshoot from the mother house in the period of Mother Francis' ministrations was established in Hyde Park, or West Scranton, as it is now called, where there had been a Catholic school as early as 1870. The school was held in the sacristy of the church and was taught by lay teachers, Misses Winifred Filan and Margaret O'Shaughnessy. The Hyde Park Church was served from the Cathedral, but in 1875 the parish of Saint Patrick's was created and a new church built. Reverend J. B. Whelan took charge of the parish in 1882. As soon as Father Whelan completed the church he erected a parochial school which was opened January 4, 1887, with an enrollment of

over five hundred pupils. Sister M. Alphonsine was appointed Superior. With her were associated: Sister M. Stanislaus, Sister M. Sebastian, Sister M. Angela, Sister M. Ignatius, Sister M. Bernard, Sister M. Ambrose, Sister M. Leo, and Sister M. Gonzaga. Father Whelan then built a new rectory and had the old rectory fitted up as a convent for the Sisters. It was painted white and henceforth known as "The White House."

Father Whelan had attended old Saint Joseph's College, Susquehanna County, and had been an instructor in the college at the time of the burning. Under his supervision, therefore, the school had exceptional opportunities to advance, and it is not too much to say that it soon became the heart of the activities of the parish. The majority of the members of Saint Patrick's congregation today, have been trained at Saint Patrick's, which is at the present time a fully equipped high school with registration under the State Bureau of Professional Education. Many of Saint Patrick's graduates have attained prominence in the professional and religious life.

It was Father Whelan's ambition to build a new convent for the Sisters as soon as possible. Accordingly he drew up plans for the new building which he put into execution in 1911, and on November 1st of that year the ceremony of laying the corner-stone was performed. But Father Whelan was called to his reward before the convent was completed and the work was continued by his successor, Reverend George J. Lucas, J.U.D., S.T.D., D.D., and completed August 20, 1912. It was blessed by Doctor Lucas on September 8th.

The children of Saint Patrick's School are very proud of their scholarly pastor, who through works in defense

of religion has won international fame. One of his books, entitled "Agnosticism and Religion" with an autographed letter of commendation from the famous statesman, Gladstone of England, is now in the collection of Vatican documents, exposed for public view in the exhibition cases of the Vatican Library. The book is a refutation of the doctrine of agnosticism propounded by Herbert Spencer. The Prime Minister's letter is as follows:

HAWARDEN CASTLE, CHESTER,
August 4, 1895.

Dear Sir:

I have not a sufficient acquaintance with the general field of philosophy to pronounce an opinion on which you would safely rely as to the value of your work in regard to its historical statements of the very interesting case.

But I am reading it with warm sympathy and much approval. I am pleased alike with the signs of care which it shows and with the spirit of broad sympathy which it exhibits, with other defenders of the same great cause who wrote from a different position.

I find your argument against Mr. Spencer, so far as I have mastered it, very striking. But I ought to add that I regard agnosticism as one of the worst of all devices in respect to religion and one of the poorest and shallowest schemes ever broached in regard to philosophy.

I think with you and with the distinguished persons whom you name that it is exactly time for the Christian bodies unhappily separated in communion, to make common cause, as far as they honorably can, on the great and all-absorbing question of belief—that lofty

and profound human interest which so far transcends every other.

I hope and trust that so far as Oxford is concerned reports which have reached you are exaggerated. There is a strong spirit of religion there.

To all your exertions in the great cause, I wish the blessing of the Almighty and with all best wishes, I remain, dear sir,

Yours very faithfully,
W. E. GLADSTONE.

After Saint Patrick's, the parish of Saint John the Evangelist was established, August 1, 1886. The temporary structure which its first pastor, Reverend R. A. McAndrew, erected, was from its shape called facetiously, "The Wigwam." At the invitation of the zealous pastor, the Sisters from Saint Cecilia's conducted a Sunday school there for the children of the parish. The corner-stone of a new church, a combination building, part of which was to serve as a school, was commenced in 1886. It was dedicated, April 7, 1887, and in the September following, the school was opened. No convent could be provided at the time, but the generous pastor rented a residence for himself and gave the rectory over to the use of the Sisters. Sister M. Alphonsine was appointed superior. With her the following Sisters made up the first community: Sister M. Gertrude, Sister M. Perpetua, Sister M. Veronica, Sister M. Ignatius, Sister M. Mercedes, Sister M. Paul, and Sister M. Joachim. The school was successful from the beginning, due mainly to the untiring zeal of the good pastor who realized that the religious training of the children was the best augury for the welfare of the parish in the future. His zeal was to be rewarded in a



St. John School,
South Scranton, Pa.



Saint John Convent,
South Scranton, Pa.



Holy Rosary Convent,
North Scranton, Pa.

new field, however, a little later, when he was transferred to Saint Mary's in Wilkes-Barre, where he was made a member of the Papal household with the title of Monsignor.

Monsignor McAndrew was born in Hawley, which place has the distinction of having given two bishops and twelve priests to the Church, our beloved Bishop Hoban and the late Bishop Kenny of Saint Augustine, Florida, being natives of Hawley. Monsignor McAndrew was an illustrious member of a prominent family. One of his sisters, Mother Aloysius, was an Ursuline nun of Youngstown, Ohio. One brother is General James McAndrew of the General Staff College, Washington, D. C., Chief of Staff to Pershing in France. General McAndrew is the reputed "American brains of the war 'over there.'" Another brother, Colonel Patrick Henry McAndrew, of Fort Winfield Scott, San Francisco, Cal., is a member of the Army Medical Corps and has worn the Army titles of lieutenant as far as Lieutenant General. Three generations of the McAndrew family are numbered among the Alumnæ of Saint Cecilia's and Mount Saint Mary's. To Monsignor McAndrew's niece, Mrs. Angela Healy Pierce, an alumna of Mount Saint Mary's, President Roosevelt paid the famous compliment "divinely tall and most divinely fair" on an occasion when she was presented to him at the White House.

Reverend E. J. Melley succeeded Father McAndrew in 1889, and at once undertook the building of a new convent for the Sisters. The corner-stone was laid August 25, 1890, in the presence of an immense assemblage of people. The sermon on the occasion was preached by the illustrious Father Pardow, S.J. The reverend preacher prefaced it by quoting the words

of Jesus to His followers: "All power is given to Me. Go ye therefore, and preach the gospel. Behold I am with you all days, even to the consummation of the world." This was the Church's charter. Among other things the preacher said, "The mission of the Church shall last as long as time. When the Church shall cease to be, it will be the Day of Judgment, and the time for teaching will be over. Christ taught the truth, and His poor fishermen spread that truth to every quarter of the globe. Christ became the great educator of the human race. He taught everything. The finger of God has counted the stars of Heaven, and has taught men to dig in the earth and read the history of the world in books of stone. He shows that the creation of the universe is one harmonious whole. But amid all His teachings there is one thing Christ could not forget. Whether he counted the farthest star, or dived into the ocean to study its depths, He always remembered the immortal soul of man. The sciences will pass away. We learn a thing today and we must unlearn it tomorrow, but the Lord knew His countless children would live and last forever, and in all His instructions, the science of Eternity was never overlooked." The reverend speaker next spoke of the growth of the Church and how it reaches to every corner of the globe to save a soul redeemed by the Sacred Blood. Father Pardow spoke of the earnestness and energy manifested in the city of Scranton in matters of religion. He referred to the zeal of the Right Reverend Bishop O'Hara, and of the Sisters and clergy who wear out their lives in their efforts to do good in the community.

When the new Church of the Evangelist was dedicated in 1902, all the rooms in the combination church and school were devoted to school purposes. By that

time the school had made so much progress that a complete high school department had been developed which was registered by the State Bureau as a first class high school. Saint John's students have made a special record for the quality of their work in English composition, many of them having won prizes offered in essay contests in the city and abroad.

A New Field of Work Opened to the Sisters

Besides the schools opened by Mother Francis there was another form of charity in which the Sisters were called upon to enlist themselves, a charity which circumstances rather than the text of the Rule solicited from them. In 1888 Right Reverend Bishop O'Hara found himself confronted with the necessity of providing a refuge for those of his flock who had strayed from the fold of the Good Shepherd. He accordingly purchased the beautiful Rockwell Estate in North Scranton and established there the House of the Good Shepherd. To assist the Sisters of the Good Shepherd in their praiseworthy work, the Bishop organized a Catholic Ladies' Aid Society, and with a wise foresight placed Mother Francis, the superior of the Sisters of the Immaculate Heart of Mary, at its head, as president. Mother Francis, therefore, presided at the meetings of the society, which were held in Saint Cecilia's Hall. Under her direction great good was accomplished, not only for the House of the Good Shepherd, but for other charities in the city.

In the work of reclaiming unfortunate women, the society often met with cases of abandoned infants who were too young to be cared for in the orphanage, and for whom no refuge had been provided. Mrs. W. B. Duggan, one of the most active members of the society,

and well-known for her connection with various charitable enterprises, waited upon the Right Reverend Bishop and laid before him the urgent necessity of securing some home for these destitute little ones. The Bishop, at the suggestion of Mrs. Duggan, readily consented to open a house for them. The good work was at once taken up and a house on Jackson Street, West Scranton, was procured and placed in the care of a matron. In this humble way a great work for the salvation of poor little waifs was begun. Later a larger house on Monroe Avenue was rented and the children removed there. As the care given to them was not satisfactory to the society it was decided to ask the Sisters of the Immaculate Heart to conduct the work. In the meantime, Mother Mary had succeeded Mother Francis as superior. Mother Mary objected to taking up the work on the ground that it was not in accordance with the end of the Institute. Mother Mary's objection was overruled by the Right Reverend Bishop who decided that the work was not contrary to the spirit of the rule which commends the seeking and care of abandoned souls.

The Sisters therefore took up the work on August 30, 1890, with Sister M. Celestine as superior. Sister M. Blandina and Sister M. Rose were appointed to assist. Later when Sister Blandina was transferred, Sister Ephrem and Sister Philip were sent to aid in the good work. It developed rapidly and the society was quick to see that some help from the civil authorities would be necessary to carry it on successfully. They, therefore, effected a re-organization of the society and while still keeping up their connection with the House of the Good Shepherd, they resolved to make the care of abandoned children their chief work. Under the title

of Saint Joseph's Society for the Prevention of Cruelty to Children and Aged Persons, they applied to the Courts for recognition as a corporate body. The subscribers were: Margaret Gunster, Bridget Hoban, Mary Chase, Mary Kelly, Mary Murphy, Mary Flaherty, Anna Duggan, and Elizabeth Walsh. All were of Scranton. On the eighth day of November, 1890, the charter members appeared before the court and signed the act of incorporation. Three days later the charter was granted, the recorder of deeds testifying: "Before me, the Recorder of Deeds of Lackawanna County, appeared Margaret Gunster, Anna Duggan, and Mary Kelly, three of the subscribers of the above and foregoing certificate of Incorporation of Saint Joseph's Society for the Prevention of Cruelty to Children and Aged Persons, and in due form of law acknowledged the same to be their act and deed."

The house on Monroe Avenue was soon overcrowded, and through the exertions of the society, a more commodious building on Jefferson Avenue was provided. More Sisters were required for the work and Sister M. Justina and Sister M. Dositheus were appointed to assist. Finally a magnificent and permanent home was secured for the hapless little ones through the efforts of Reverend James O'Reilly, rector of the Cathedral, and two members of the society, Mrs. Ellen O'Donnell and Mrs. P. J. Horan. A donation of two and a half acres of land was made by the late John B. Smith and the work of collecting funds for a building was begun by the Right Reverend Bishop and Very Reverend John Finnen, V. G. Reverend J. J. B. Feeley, LL.D., actuated by a priestly charity and zeal, volunteered to take a house to house collection on foot. His returns therefrom netted eleven thousand dollars.

Before the work was completed, Right Reverend Bishop O'Hara was called to his reward. Soon after, Father Finnen also died, and the building of the home was undertaken by the Right Reverend M. J. Hoban, D.D., Bishop O'Hara's worthy successor. In May, 1900, the main building was ready for occupancy. On June 9th, Bishop Hoban, assisted by Reverend John J. Loughran, D.D., said Mass for the first time in the chapel of the foundling home. The next day a reception was held for the public with a result that might have been expected, a generous response to the appeal that helpless infancy made to the good people of Scranton.

There was much rejoicing in the home when Reverend John Hurst was appointed chaplain. He was succeeded by the late Father Flood, Reverend Doctor Boyle, Reverend Doctor Brennan, each of whom ministered to the spiritual needs of the inmates for the term of his appointment, and at present, Reverend Paul Kelly of the Cathedral is the chaplain at Saint Joseph's Foundling Home.

September 19, 1908, Right Reverend Bishop Hoban, Mother M. Cyril, Sister M. Celestine, Sister M. Rose, and Sister M. Mildred witnessed the breaking of ground for new additions to the home. By December the wings were under cover, and on May 16, 1909, Mass was celebrated for the first time in the new chapel of Saint Joseph's by Reverend D. J. Connor. The next day, Bishop Hoban assisted by Reverend Doctor Brennan, blessed the chapel. On October 21st, a red-letter day in the history of Saint Joseph's, the entire building was blessed by the Right Reverend Bishop, Right Reverend Monsignor McAndrew, Reverend A. J. Brennan, D.D., and Reverend John Hurst assist-

ing. The members of the choir of Mount Saint Mary's, a number of visiting Sisters, and the members of Saint Joseph's Society were present. A second public reception followed at which the musical talent of the city entertained. The success of the reception socially and financially was due to the efforts of Mesdames P. J. Horan, C. P. O'Malley, H. Culkin, S. J. McDonald, P. O'Malley, J. J. Brown, F. O. Megargee, and R. O'Brien.

Many beautiful donations were received for the new chapel. The Right Reverend Bishop presented a gold chalice, the cherished gift of his mother on his anniversary. The Right Reverend Bishop and Monsignor McAndrew together presented a valuable ostensorium. Mr. P. J. McCarthy and his sister Ella, presented other chapel furnishings. Gifts were presented by Mrs. Bridget McDonald, Miss Elizabeth Moyles, Mrs. H. McHugh, Mr. P. Cusick, Mrs. M. Flynn, Mrs. D. McCarthy, and Mrs. Catherine Brown. An elevator which very materially lightens the burden of the Sisters, was installed by Mr. Clelland, a Protestant merchant of the city.

Thirty years have elapsed since the founding of the work of Saint Joseph's Home, the patronal feast of which is kept with due solemnity, as a matter of particular custom. The Right Reverend Bishop celebrates the Mass of the day in the chapel and the rest of the day is kept as a feast of the little ones. Hundreds of them are sheltered and have been sheltered within its walls, and for many of them it has been the gateway to Heaven. Others have found happy homes in Catholic households, and some have already founded homes of their own. It is a work of which the late lamented Cardinal Gibbons said in a paper read at the World's

Congress of Religious: "The Church has established infant asylums for the care of the helpless babies, who have been cruelly abandoned by their own parents, or bereft of them in the mysterious dispensations of Divine Providence before they could know or feel a mother's love. These little waifs, like the infant Moses drifting in the turbid waters of the Nile, are rescued from an untimely grave by the daughters of the great King, those consecrated virgins, who become nursing mothers to them; and I have known more than one such motherless babe, like Israel's law giver, who in after years, became a leader among his people."

Saint Andrew of Avellino assures us that the salvation of any one who has been instrumental in saving the soul of another is secured. How many souls are now enjoying the Beatific Vision, whose salvation, under God, has been secured through the noble efforts of those connected with Saint Joseph's Infant Asylum!

Saint Joseph's was the last building inaugurated during Mother Francis' term of office, but ninety-two members were admitted to the raising of spiritual edifices within the enclosure of the novitiate. Four Sisters had been called to their reward, the first being Mother M. Joseph, who died on May 6, 1884. Mother Joseph, after her retirement from office labored at Saint Patrick's in West Scranton in caring for the orphans, but her health failing, she was sent to Saint Rose's, Carbondale, where the end came, and from which place her funeral was held. Right Reverend Bishop O'Hara preached the funeral sermon and Mother Joseph was buried on the convent grounds, close to the shrine of the Sacred Heart. Mother Gonzaga, superior of the Sisters of the Philadelphia Diocese, writing of the death of Mother Joseph to Mother Francis, says:

"Mother Joseph has gone before us. God alone knows how soon we may follow her along the path whence no traveller returns. She possessed some uncommonly good qualities, which in recollecting, I almost envy her. The charity of her conversation with me during my visit, made an indelibly edifying impression on my mind. How happy must be the gathering of so many of our cherished members under the all-protecting mantle of our Immaculate Mother."

The Reaper Death in "reaping the ripened grain" does not spare the flowers that grow between. Two of them were very quietly gathered up by Him in the sweet blossom time of their youth, Sisters Regina and Gonzaga. Sister Regina's death occurred in Saint Rose's Novitiate, April 15, 1885, three years after her entrance to the community in her eighteenth year. She was Miss Mary O'Neill of Pleasant Mount, Wayne County. She died on the first anniversary of her profession, in her twenty-first year of life. Sister Gonzaga, who was Miss Catherine Walton, died July 12, 1887. She belonged to a family that has given five of its members to the Congregation of the Immaculate Heart. She was still in the novitiate when her fatal illness struck her and she had the happiness of making her holy vows before death came. Monsignor Coffey received her vows and a few hours later her pure soul was in the presence of her heavenly Spouse.

When the Reaper plucked again the ripened grain, he took the gentle Sister Rose on June 23, 1889. Sister Rose was the little Mary McNamara who is mentioned in Mother Teresa's notes, the child who was so anxious to serve the Sisters when they first came to Saint Joseph's. At the time of her death she had been a professed religious twenty-six years. She was on the faculty staff at Saint Cecilia's and out of respect to her

memory no formal commencement exercises were held that year. Sister Rose was an accomplished musician and taught music at Pittston, Williamsport, and Scranton. She was also a skillful ornamental needleworker and fostered in her pupils a taste for artistic handiwork. Even to this day, those who had the privilege of knowing Sister Rose hold her in loving remembrance.

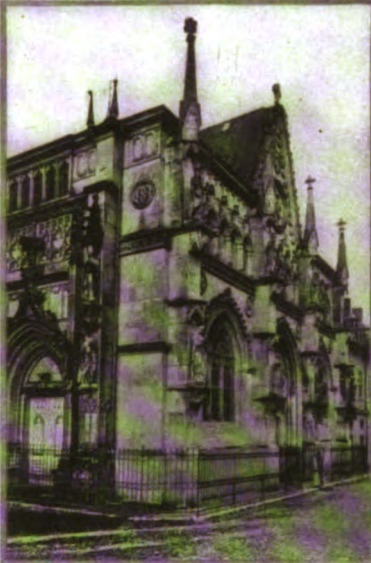
Tidings of Father Gilet

The close of Mother Francis' term of office was blessed with the singular consolation of glad tidings from the holy founder of the congregation, Father Gilet. Forty-two years had elapsed since his departure from Monroe, years in which no communication whatever had been held between the Father and his spiritual daughters. They believed him to be dead while he supposed that the little congregation had been dissolved. At last Sister M. Clotilde of Villa Maria, West Chester, who had entered the community at Reading as a French exile, learned through a relative of hers, a member of the Order of Citeaux at Lerins, France, that there was in the Royal Abbey at Hautecombe, Savoy, a venerable monk who had once been the Redemptorist, Father Gilet. A letter which Sister Clotilde sent to her relative was sent on to Hautecombe and the venerable monk, Father Mary Celestine, was overjoyed to hear again from his spiritual daughters. An interesting correspondence followed. He was made familiar with all the details of the progress of the work he had initiated. The Sisters in turn asked him for a sketch of their foundation. He wrote as follows:

"In response to your legitimate demand I take pleasure in sending you this notice concerning the origin of



The Reverend Father
Mary Celestine, O.C.R.



The Abbey Church,
Hautecombe, Savoy



The Royal Abbey of Notre Dame, Hautecombe, Savoy

your Congregation. However painful it may be for me at my advanced age to write, I make the effort more willingly since in doing so old memories are recalled which bring me back to the happy years of my youthful priesthood, years of zeal and fervor. These lines will tell you better than all else could, the share which God had in the establishment of your Congregation—so small in its beginning, and all that God will expect in return for a work which is His and which is destined to exercise so glorious an apostolate among the young, as experience has shown to the present.

“Recalling to mind the history of the foundation and learning of its wonderful growth after almost fifty years, I do not hesitate to acknowledge that it is more than marvellous and it is evident and manifest that man’s part in the work is small. It follows that my role is limited to few things, simply to have taken the initiative.

“To comply with your request to know in an exact and certain manner how and by what means the Congregation of the Sisters, Servants of the Immaculate Heart of Mary was established, I can tell you only the particulars which gave rise to my enterprise; how, forced by the urgent necessity of Christian education for Monroe, I commenced without thinking of the future of that work, leaving it to God alone to bless and to guide its prosperity, if it were pleasing to Him and useful for the salvation of souls.

“In truth your founder—for the work was commenced by me—what was he? A young priest, full of zeal for the truth, but without experience in God’s ways—without resources. However, notwithstanding such a feeble instrument, what constitutes your glory is the fact that, by a continual correspondence with grace

and your perseverance in the midst of difficulties—I might say hourly sacrifices—you are elevated to the eminence which you today hold and which has made your community one of the brightest ornaments of the Church in the United States. Glory to God! Glory to Mary! Honor to you all, privileged children, chosen ones of the Queen of Heaven.

“Passing over lesser matters, I shall endeavor to trace for you, as briefly and exactly as possible, what gave rise to that foundation, and above all, how I came to realize my idea.

“Having settled at Monroe, a few years after the close of a very successful mission which had renewed the faith among the Canadians, I conceived the design of making our first house in the diocese French; all the others being German. With the approbation of the superior as well as that of his Lordship, Right Reverend Bishop Lefevre, I received three Fathers more and two Lay Brothers. We were established in two small houses. At this time we attended ten parishes; two in the city, three between Monroe and Detroit, and three in the vicinity of Adrian. Being the only one familiar with the three languages, I was continually engaged by duty, oftener on horseback than on foot. The income from my missions, as well as that of the Church at Monroe, enabled me, by leading a life extremely poor, to commence little by little the erection of a house for the Fathers, adjoining the church, which had also been enlarged.

“One difficulty surmounted, another of a different stamp presented itself; numberless children were forced to attend the public schools and were growing up in ignorance of their faith. I saw that all our works would be fruitless, unless I could begin with the young, and

instill into their hearts the principles of our holy religion; yes, I must have a school in which our children would be taught to know God, to love Him and to keep His commandments."

After giving an interesting account of the foundation, with the details of which we are familiar, Father Gilet continues:

"After having been Superior at Monroe for four years and having founded the Sisterhood of the Immaculate Heart, I was recalled to Baltimore. I returned to Europe where I stayed a short time and then left for South America by way of Africa, where I remained several months as a missionary. After four months spent on the ocean I returned to France, impelled by a desire of embracing the contemplative life. On my arrival I directed my steps toward the centre of France, and arrived at Avignon, where I learned that a new branch of the Order of Citeaux was established, in which I had been received upon my application even before my arrival. The Archbishop of Laon wished me to go where God so visibly called me, and here, in fine, since my entrance, I have found pleasure and tasted the happiness of belonging entirely to God away from the noises of the world and its cares, and the dangers of a missionary life. This happiness is still mine after thirty-three years of solitude and silence. At present I am seventy-eight years of age and I wait with confidence the end which cannot be far distant. I consider it a great blessing to have found my spiritual children of Monroe, confident that I shall be helped by their prayers.

"If until now I have not tried to learn something about them, it was because I heard some years ago at

the American Seminary of Louvain that there were Sisters of another Order at Monroe. I did not know that they were Sisters of the Immaculate Heart of Mary. I was convinced that my work had died out, and that among these new religious I should be unknown as a stranger. In truth I profited by an occasion of a friend of mine visiting Michigan to send a letter to an old acquaintance at Monroe, Mr. Dansard. He replied to my letter that there were Sisters at Monroe but of an Order with which I was not acquainted. He sent me a prospectus and a picture of their convent. I heard no more until the arrival of your letter which gave me to understand that I had yet a place in the memory of some souls across the sea.

"Great was my joy, as well as my surprise, to renew ties which I thought broken forever but which in future will, I trust, be more closely united. Separated as we are we shall be one in heart and affection, in mutual prayers to the Sacred Heart of Jesus and to the Immaculate Heart of Mary. Henceforth at the daily Sacrifice of the Mass I shall make a special remembrance of your Community and of each of its members. In closing this lengthy account, Very Reverend Mother and all my dear Sisters, I may say, my Children in Jesus Christ, allow me to offer my sincere wishes for you and your community. Until now God has singularly blessed you. Your existence in the Church is His work. The wonderful increase of your members is an evident miracle and your life a permanent apostolate. How many souls you have saved! Everything regarding your Institute proclaims the work of God. And you, all my beloved Sisters, you who are the most precious portion of the fold of Jesus Christ, may He shower His most abundant blessings on you and make saints of you,

which is no doubt your wish and desire. For was it not for this purpose you left the world and your loved ones to embrace a life of immolation, self-denial, and sacrifice? Nature suffers, but life is short and eternity long, and furthermore, the reward will be proportioned to the sacrifice. In fact, understand well, the share allotted to you is magnificent. Be saints, then, for Saint Alphonsus said: 'Heaven is yours at this price.' Yes, be apostles by your labors, virgins by your purity of body and soul, martyrs by the daily sacrifices which religious life entails and one day you will be numbered among the virgins who follow the Lamb.

"In the midst of your success remember old Father Celestine during his life, and above all when you hear of his death."

The Sisters in their letters had expressed a wish to see Father Celestine but the infirmities of old age were creeping upon him, intimating that the end was near. The letter quoted above was the last the Sisters received from him. Towards the end of the year 1892, the Prior of the Royal Abbey of Hautecombe sent the sad news that Father Celestine was dying. He writes:

Reverend Sisters:

Your letter of the twenty-first of September to our saintly Father Celestine (Father Louis Gilet) was received. Since the beginning of the month he has been failing very fast. It is now two weeks since he was able to celebrate Mass and since last Sunday he has grown so weak that we are watching him day and night. He cannot take any nourishment. His weakness is extreme and I fear before many days we will have the sad task of announcing to you the death of our dear Father, the worthy founder of your community. You

will all join your prayers to obtain for him the grace of a happy death. He himself asks this favor for he has great confidence in the prayers of his dear children of the Immaculate Heart of Mary. He is very happy now in the thought that God gave him in the years of his youthful strength and fervor the grace to set the beautiful flower of the Congregation of the Immaculate Heart of Mary in the garden of the Church. He could not tell then how the little seed that he was planting for the glory of God, and the good of souls would, with the blessing of Heaven, grow so wonderfully, multiply, and prosper. And now when earth is vanishing his heart rests in sweet hope, relying on the mercy of our Heavenly Father. Has he not a family of hundreds of religious who will pray for him?

You want to know something of his relationship with Blessed John Berchmanns. He is too weak to give me the family history, but he told me his grandmother was a Berchmanns from the same family and originally from the same place. You have also asked for some of his writings. He has written a great deal, but of late, without our knowledge he has been destroying them, wishing in his humility to be forgotten. Since the Father Infirmarian has discovered this we have taken care to put away all that remains. I will a little later send you all that we have saved from the Vandalism of the excess of his humility. He has destroyed the greater part of your letters, much to our regret. They doubtless contained too much in his favor. The Father Infirmarian has brought me the paper, '*The Michigan Review*,' containing the historical notice of your foundation. I gave it to one of the Fathers who knows English in order to have it translated into French. But the paper is old and torn and in a very bad condition and if

you could send us another copy you would oblige us. We intend to write the biography of our venerated Father and his apostolical life. His great work in founding an Order called to do so much good shall not be omitted.

The dear sick and myself thank you for the fervent prayers you offer for him. Pray, pray, he cannot live much longer. The fruit is ripe for Heaven. Let us ask the Heavenly Gardener not to let any other hand come and pluck it.

Please, my dear Sisters, present my humble homage with Father Celestine's to your Reverend Mother Superior and accept the assurance of our humble devotion.

FATHER MARIE SYMPHORIEN,
Prior.

On the fourteenth of November, the feast of Saint Stanislaus, our blessed founder was called home. Of his last hours on earth Father Symphorien wrote:

Dear Reverend Mother:

To the chant of the "In exitu Israel," on the fifteenth of last November we bore to their final resting place the remains of a venerable monk, the Reverend Mary Celestine Louis Florent Gilet, who the day before had gone to his eternal reward in the eightieth year of his age, the sixtieth of his religious life, and the thirty-third of his Cistercian profession.

(After giving details of Father Gilet's life which have been already noted, the Reverend Prior continues) :

Father Gilet meanwhile, had returned to Europe. As time passed bringing him no tidings of the little

community he had left in Monroe, he thought it had been dissolved. His ardent zeal for souls brought him back to America after a time and during several years he did wonders for the glory of God evangelizing the vast regions of the Mississippi. No sacrifice alarmed that noble priest, no difficulty was too great for him. But at length in 1857 his health failed and he again returned to France in the hope of recruiting sufficient strength to resume his apostolical mission. The Bishop of Laon, Monsignor Gaesignic, gave him charge of the parishes of Bievre and Chorat; and there as in America, the missionary revealed himself an orator entirely above the ordinary. His eloquence, inspired by a heart of gold and an entire abnegation of self, possessed the gift of captivating all hearts and gaining them to Jesus Christ.

At the request of the Archpriest of Laon, Reverend Louis Gilet came several times during Lent in 1858 to Notre Dame where he preached with marvellous and brilliant success, but his humility took alarm, and his ardent love of souls made him long again for the hard field of apostolic labor. God wanted something else from that generous soul! No longer amid the tumult of the world was that voice to sound, but from the silent cloisters of Citeaux! As soon as the call of God had been made clear to the heart which had never known hesitation in the accomplishment of His Holy Will, he went to Serangue to embrace the more perfect, the more austere life of the Cistercian monk, and on the twenty-second of August, 1858, he received the holy habit with the name of Mary Celestine. In the monastery this fervent religious filled successively all the charges: Secretary, Professor of Theology and Philosophy, Chaplain of the Trappistine Nuns of Notre

Dame Des Pres, Master of Novices, and Sub-Prior. In 1878, on the death of Dom Athanese Matin, Father Celestine was elected his successor as Abbot, and filled that office with the greatest solicitude and religious regularity. In 1883 he was a second time chosen Master of Novices. His whole heart was in the work of forming good and virtuous religious priests. Besides the charge of Master of Novices, he directed the numerous retreats of the secular clergy who came to our solitude of Hautecombe each year, sometimes one alone, sometimes several together, to meditate more deeply on the end of man and the importance of the sacerdotal call. It can be truly said that the direction of these retreats was, during his last years, his work of predilection.

Providence reserved for the close of this holy life a very sweet consolation. In 1889 one of our Fathers of Lerins received a letter from a relative of his, a Sister of the Immaculate Heart of Mary, asking if there was not in his Community a Father Gilet. She knew he was in France in the Order of Citeaux. The letter was immediately sent to Hautecombe, and soon, one can imagine with what emotion, the Father recognized his spiritual daughters. The little mustard seed planted by the Redemptorist in 1845 had become a tree whose branches spread over vast dioceses, in which a Congregation of six hundred religious now gives to thousands of children that Christian education for which the noble heart of our dear Father Celestine was solicitous in the first years of his ministry.

Happy to have at last recovered traces of their Father, the Sisters expressed an ardent desire to see him; but the infirmities of old age were an insurmountable obstacle to such a journey. He gave them, how-

ever, written with his own trembling hand, an historical sketch of the origin of their Institute. Amid details the most interesting, it contains advice of high spirituality and most touching exhortations which the Sisters will treasure as the last echo of the voice of their venerable Father.

They sent him a richly bound copy of their Rules. With the exception of some few additions made necessary by time and the increase of the Community it is the same today as it was when he gave it to them nearly fifty years ago.

A most interesting correspondence was then kept up between the Father and his spiritual children. But the end was near. Infirmities growing with years, the life of the good religious became very painful. He could no longer leave his cell, though he was always found in prayer. Gradually his weakness increased until All Saints' Day in 1892, when he received the last rites of the Church in presence of the entire Community. To the exhortation of the Father Prior he answered fervently and expressed touchingly his gratitude to the God of the Eucharist for the care so tenderly given to him. Then he asked pardon for the faults of his lifetime. All were in tears. After receiving the Holy Viaticum he repeated many times, "Oh, Jesus, Oh my Jesus!"

In the strength of the Sacrament he seemed to rally for a time and felt well enough to be lifted from his bed and placed before a writing table. He desired to write his last adieu to his dear children of the Immaculate Heart. With that poor hand which death had already begun to stiffen he wrote that he would soon be no more and asked pleadingly for the suffrage of their prayers. In conformity with that holy vow of

poverty which he observed with scrupulous exactness, he had nothing to will to his dear daughters but a relic of his kinsman Saint John Berchmans, his old crucifix and his poor worn-out rosary. When he had written these few precious words, the pen dropped from his trembling fingers, never to be resumed again. His suffering became intense, but the thought of heaven, that eternal reward, enabled him to bear them with the most edifying resignation. He had always loved the singing of pious canticles, and when the monks intoned for him that beautiful anthem "*Beau Ciel Eternelle Patrie*" he listened with enraptured delight.

It was with happiness, faith and confidence that he followed the recommendation of the departing soul, often kissing the old missionary cross he had used at Monroe and which had never since left him day or night. After the touching prayers had been conducted, the dear Father, no longer able to speak, pressed the hand of his Superior to signify that he was still conscious. Then the last absolution was given him with the apostolic benediction and in a few moments his gentle soul was speeding on the wings of the adorable Name of Jesus to that eternal home for which he had so devoutly longed. It was one o'clock in the morning of the fourteenth of November.

The next day all his friends and penitents with many priests came to render with us the last sad office, to the venerable religious esteemed by all for his virtue and his upright nature, and loved for the generosity and goodness of his heart.

"Surgam ergo in adjutorium illi!" (Saint Bernard).

REVEREND MARIE SYMPHORIEN, *Prior*.

December 8, 1892.

Just before the annual retreat which began on the feast of our Lady of Mount Carmel, July 16th, three years before our holy founder had passed to his reward, Mother Francis resigned into the hands of the Right Reverend Bishop her office as mother superior, at the same time earnestly requesting him to accord to the community the privilege of electing her successor according to the provisions of the rule. Bishop O'Hara was reluctant to accept Mother Francis' resignation. When he had appointed her to the office of mother superior twelve years before, he felt that he had made choice for the community of the fittest member to rule it. She had justified his confidence in her. Under her wise and beneficent management the community had prospered and at the end of Mother Francis' term was a powerful factor in the religious life of the diocese. The mother house in Scranton had been completed according to the original plans and was entirely free from debt. The novitiate, generally a sure index of the stability and fervor of a community, was increasing in strength with each succeeding year. The schools were flourishing and the Sisters devoted to their work. The good Bishop realizing all this, realized also the necessity of holding to the principle of the rule which states expressly the term during which the mother superior shall hold office. The prescribed term had expired and the resignation was therefore accepted.

On the twenty-second of July, the feast of Saint Magdalen, an election was held in Saint Rose Chapel, Carbondale, and Mother Mary Magdalen Jackson was chosen to succeed Mother Francis.

VIII. MOTHER MARY

New Standards of Education

MOTHER MARY, the first novice to be professed in the Scranton Diocese, was unanimously elected and took her place as mother superior amid the rejoicing of the whole community. The ceremony of her installation took place on the day of her election, July 22nd, the feast day of her patron, Saint Mary Magdalen. At the close of the day the council for the new administration was organized. Sister M. Genevieve continued in office as sister-assistant; Sister M. Cyril was appointed bursar, and Sister M. Pius was retained as mistress of novices. Sister Pius had held this important office for a period of eleven years, following the retirement of Sister M. Bonaventure in 1878. Sister Pius was also made superior of Saint Rose Convent but a little later she was released from the onerous double burden, and thenceforth devoted herself exclusively to the care of the novitiate, while Sister Charles was appointed to succeed her as superior at Saint Rose's.

Mother Mary remained at Saint Rose's till the second of August, the feast of Saint Alphonsus, when she was present during the profession of nine novices. After the ceremony she left for Saint Cecilia's, where she addressed herself cheerfully to the burden of her exalted office, confident that the kind Providence who

had hitherto directed her life, would continue to guide and support her.

The action of Divine Providence in regard to Mother Mary was remarkable. She was born in Middleboro, Yorkshire, England, in 1842. Her parents were Christine Fawcett and David Jackson. The family came to Canada in 1852 and settled in Ontario, where Elizabeth Jackson, the future Mother Mary, was educated in a private academy under the auspices of the Church of England. She was her father's favorite daughter and during the vacations was his constant companion. She was highly endowed intellectually and later, when she had finished school, she shared with her father the philosophical studies in which he was deeply engrossed. Although David Jackson's mother was a Catholic, he had been brought up in the religion of his father, who was an Anglican. As a young man he had been led astray by the false philosophy of his day and had become a professed agnostic. He did not try, however, to convert his family to his way of thinking. Mrs. Jackson had been brought up in the religion of her mother, who was a Quaker, although her father was a Catholic. The boys and girls of the Jackson family were strictly raised, but there was no effort made to teach them religion.

Mr. Jackson prided himself on his tolerance of the religion of others and even in regard to the servants employed about his estate, many of whom were Catholics, he practised that tolerance. There was no Catholic church in the place where the Jacksons lived, but there was an Irish settlement some miles distant where Mass was said at more or less regular intervals. On these occasions, the family carriage was placed at the disposal of the servants and at all times, ample oppor-



MOTHER MARY

tunity was given them for the fulfillment of their religious duties.

On one occasion, actuated by a girl's curiosity, Elizabeth asked her father's permission to accompany the servants to Mass. He gave the permission readily, little dreaming of the consequences. There was nothing to attract or charm the senses in the bare little room into which his daughter was ushered to attend the Holy Sacrifice. The top of a bureau served as the altar table and every outward semblance of the sacred ceremony was similarly poor. But the soul of the young girl was quickened during the celebration of the divine mysteries and she went home, a child of the faith.

Speaking in after years of this event in her life she said: "I have always felt that I owe the gift of faith to the intercession of our Blessed Mother, whose honor I once defended while a little girl at school. I knew very little about the Blessed Virgin at the time, but I had an instinctive reverence for her as the Mother of God. One day when one of my companions spoke disparagingly of Catholics and their worship of Mary, I felt something stir within me. It must have been the Irish blood of my grandmother. To the astonishment of my companion I turned on her indignantly and forbade her ever again to say anything against the Mother of God in my presence."

Knowing her father's tolerant views on the subject of religion, she had no hesitation in revealing to him her new-found faith. With a shock he realized that his much vaunted tolerance did not extend so far as the Catholic faith for his children, but to be consistent he gave his daughter reluctant consent to do as she pleased in the matter of religion. She was instructed, baptized, made her first Holy Communion and for a time was

allowed to practise her religion in peace. But her father was not content. The sight of his daughter going Sunday after Sunday with the servants to church was galling to David Jackson's proud spirit and he resolved to put an end to her church-going. He therefore took her to visit some of his friends in the southern states and left her there for a year, where she would be far removed from Catholic influences. The trial only strengthened her. On her return home he forbade her the use of the carriage on Sunday. She went to Mass on foot, while the servants rode. Finding her inflexible he took her with him on another visit, this time to a Protestant minister in Canton, Pennsylvania. In that household he left her for an unlimited time.

Canton, at that time, was a mission attended by Reverend N. J. McManus, now the venerable pastor of Holy Rosary parish, North Scranton. The future Mother Mary met Father McManus during one of his visits to the mission and made known to him her desire to consecrate herself entirely to the service of God. Father McManus already knew something of her history and recognizing in her a soul specially favored by God, encouraged her to persevere. She knew little about religious life and less about religious congregations. Father McManus told her of the Sisters of the Immaculate Heart of Mary and kindly offered to place her application there. She burst into tears, touched by his kindness, and reminded him that even if he could get her admitted to the Sisterhood, she was altogether without resources, not having enough money to pay her carfare home. The generous hearted priest put his hand in his pocket and drawing out the collection for the day, gave it to her, saying: "Take that and use it."

Elizabeth Jackson was admitted to the Congregation

of the Immaculate Heart at Pittston, the first postulant received in the newly-formed province of the Order. Soon after, she wrote to her parents, apprising them of the step she had taken. The separation from them cost her much. Her mother had always been kind and gentle with her and moreover had been an invalid for some time. Elizabeth took delight in caring for her. She said one time: "I felt leaving my mother. The thought of it has caused me many a heartache. I used to bring her a cup of coffee early every morning. For many years after I entered the convent, the aroma of coffee brought tears to my eyes as I remembered mother's gracious smile and courteous, 'I thank thee, dear Elizabeth.'"

While she was still a postulant, her father paid her a visit. He came unannounced. The Sisters were at dinner when he arrived and asked for Miss Jackson. He was ushered into a little parlor near the refectory and while awaiting his daughter's arrival, he heard the cheerful tones and happy laughter of the Sisters, for it was a recreation day. The convent was not the gloomy place he had imagined it to be. He picked up the "Following of Christ" which lay on a little table near at hand and what he read must have shed more light on his soul. He said later: "The happy laughter of the Sisterhood and that book changed the whole trend of my thought. I said to myself, 'This cannot be such a bad place after all.'"

Elizabeth came in, radiant and smiling, to greet her father. There was no need to ask if she was happy. He made no further protest but instead assured her: "I believe you have chosen wisely, my dear daughter." Before leaving he paid all her expenses, gave her a substantial dowry and left, blessing her. Henceforth her

life became one long thanksgiving for the gift of faith and the grace of vocation.

After her profession Sister Mary, being an accomplished musician, was placed in charge of the music department at Saint Cecilia's. After some years she was transferred to Saint Rose's, where she was superior at the time of her call by the community to fill the office of mother superior. By a singular coincidence, she who had been the first postulant to be received in the new foundation, was the first superior to be installed by the election of the Sisters. Her predecessors had both been appointed by the Bishop.

Mother Mary was a deeply interior soul. The many trials which she had endured for the faith and the many which fell to her lot later, served to unite her more and more closely to her Divine Spouse. Her spirit of forbearance was wonderful, and even the most obstinate were won in the end by her patience and kindness. She did not spare reproofs where they were needed, but her reproofs were so tempered with kindness and sincerity that they left no sting. On the contrary one left her presence, thinking, "How good Mother is!"

She had an intense devotion to our Lord in the Blessed Sacrament. The adornment of the chapel was her chief delight. She loved the beauty of God's House and the Tabernacles where He has chosen to dwell. She was an exquisite needlewoman and the beautiful furnishings of many tabernacles in the churches and convents with which she was connected, are still an evidence of the work of her hands. She was careful to see that all the externals of divine worship were carefully observed, and would not suffer the least carelessness in prayers or in the recital of the divine office. She often reminded the novices that the

outward expression is generally a sure index to the interior sentiment. The calm repose of her own manner, even under the most vexatious and trying circumstances, told of the careful training of a Quaker mother, but it told much more of a recollected spirit and constant intercourse with God.

Her devotion to our Blessed Mother was close to her devotion to our dear Lord in the Blessed Sacrament, two devotions which the holy founder of the Redemptorists, Saint Alphonsus, had bequeathed to the Congregation of the Immaculate Heart, through his ardent son, Father Gilet. Father Gilet had placed the community under the protection of our Lady of the Immaculate Conception, even before the proclamation of the dogma and had designated the eighth of December as the day for the annual renewal of the vows of the members of the community. In order to enhance the solemnity of the ceremony, Mother Mary obtained permission from Bishop O'Hara to have Exposition of the Blessed Sacrament during the whole day in the chapel of Saint Cecilia's. The permission was granted and extended to all the convents of the order dependent on the Scranton mother house. The privilege of having Benediction in all our convents on Sunday was also obtained by Mother Mary.

In order to surround our dear Lord with every possible mark of respect, Mother Mary made a careful selection of those novices whose voices gave promise of response to training and spared nothing in their development for the singing of the Divine Praises. In this way, splendid choirs were formed for the mother house and novitiate and later for the community houses in which these trained voices were exercised in the service of the Divine Master.

Mother Mary's love for her dear Lord was also evi-

dent in her love for her neighbor. Suffering of any kind appealed to her, but she was especially compassionate toward the sick. "The sick are particular friends of God," she would say, "and the house in which they are is a blessed abode." Mother Mary suffered much herself, but like an aromatic herb, the more she was crushed, the more she exuded sweet balm for others. Her regard for the houses of clay wherein the precious souls of her dear Sisters had lodged, caused her to provide modest granite markers for them instead of the black wooden crosses that previously had made known their resting place. The new headstones were placed on the new graves of the Sisters in Saint Rose Cemetery, to which they were removed from the Convent grounds in 1893.

Trained as Mother Mary was in the ways of Divine Love, liberally gifted with secular learning, and able as an administrator, it is small wonder that she cast out fear on assuming the burden of her charge as mother superior. She had, almost as her first exterior work, to cope with industrial changes brought into the economic world of her time by the scientific discoveries and marvellous inventions of the latter half of the nineteenth century. New places for girls had been made in the business and vocational life of the day and Mother Mary saw the need of providing training for those who must fill them. She at once set about preparations to extend the curricula of the schools and the first thing she did was to qualify the teachers. Highly specialized training was provided for them. The music and art teachers were advanced and commercial teachers equipped and commercial departments opened in connection with the academies. Training courses for teachers and the means of certifying for those courses

in the various state normal and city training schools were provided, so that after graduation from any of the convent high schools, young girls could be qualified in a year for teaching in the higher grades of the public schools or for supervising in special subjects. Convent graduates are now supervising the singing, sewing, drawing, kindergarten, and various branches of a technical nature in the manual training, technical, commercial and academic high schools of various cities as a result of the training introduced by Mother Mary into the convent curricula.

A particular institute that required a unique training, the International Correspondence Schools of Scranton, found in the graduates of the city convents a corps of teachers equipped to meet its needs in higher mathematics, science, English, and mechanical drawing. Each year of the growth of the Correspondence Schools found an increasing number of convent graduates ready to fill its requirements and when the schools extended themselves beyond the United States, convent graduates were sent to London, England, and to Wellington, New Zealand, to establish branches in those places. While convent girls carried the work abroad, many of the young men who had been educated by the Sisters developed their share of the growth of the I. C. S. at home and abroad.

There was no Catholic high school or college for boys in Scranton up to Mother Mary's time, and so it was deemed advisable to continue their education beyond the grades in the various convent high schools. There are many prominent men in the diocese, in the lay and the clerical states, who were trained in the Sisters' schools. These boys are a glory to Church and State, but it seemed to the Sisters that boys of a high school

age are better trained under the virile direction of men. While association with girls during the high school years has a tendency to round off angles and cultivate chivalrous sentiments, yet association with boys and men is calculated to develop more fully the special prerogatives of manhood's mentality.

It was a matter of great rejoicing, therefore, when Right Reverend Bishop O'Hara, early in the year 1888, laid before his people plans for a high school and college for boys. His project was enthusiastically applauded, and although his audience was quite unprepared for a subscription, ten thousand dollars was netted at the first meeting held to consider the plan. The Bishop was greatly encouraged and so vigorously did he push the work of establishing the college that on September 6, 1892, the College of Saint Thomas Aquinas opened its doors to the young boys of the Scranton Diocese.

The first president of Saint Thomas' College was a scholarly and gentle priest, Reverend John J. Mangan, who gave the last three years of his comparatively young life to the development of the new institution. He passed to his eternal reward in February, 1895, and Reverend D. J. McGoldrick, S.J., was appointed to succeed him. Father McGoldrick was at the same time appointed chaplain of Saint Cecilia's Academy.

With the advent of Father McGoldrick there was a new impetus given to the work of the Sisters of the Immaculate Heart in the Scranton Diocese. It is not too much to say that Father McGoldrick laid the foundation of the work of higher education now being carried on so successfully by the community. His own attainments were most unusual. He was born in Ireland in 1847, and while a boy came with his parents to

Boston. His sister, a religious of the Sacred Heart, tells of him, that he used his pocket money to bribe his sisters and brothers to make with him daily visits to the Blessed Sacrament. In 1872 he joined the Jesuit Order and made his novitiate at Montreal. Later he was sent to England, where he remained a year. In 1876 he went to Louvain, Belgium, where he remained three years. At the end of that time he received minor orders from the Right Reverend Bishop of Ghent. In 1880 he returned to the United States and continued his studies at Woodstock, Maryland. In 1884 he was ordained priest by Cardinal Gibbons.

For five years he taught chemistry and physics at Saint John's College, Fordham. Later he taught at Holy Cross College, Worcester, Massachusetts. Then in Baltimore, where he was appointed prison chaplain, he took a course in biology at the Johns Hopkins University. Being a specialist in geology he rendered valuable services to the University and was afterward called upon, as the most competent authority on the subject in the United States, to arrange specimens in the mineralogical department of the University of Pennsylvania.

For a time he was assistant at Saint Francis' Xavier Church on Sixteenth Street, New York City, and from there he went to Georgetown, Md., where he taught chemistry, physics, biology, and geology. The fruition of his career he brought to the College of Saint Thomas Aquinas and the Sisters of the Immaculate Heart of Mary in Scranton.

To the young Sisters of the rising generation the terms "summer school" and "college extension work" are quite familiar. With their present advantages for higher education it may be difficult for them to conceive

conditions in that regard some twenty-five years ago, when no Catholic college had as yet opened its doors to women. The few pioneers among religious ladies who braved the conventions and sought entrance to the universities were looked upon with disfavor. It was therefore no small advantage to the Sisters of the Immaculate Heart of Mary to have the advantages of a private university within the sacred walls of their own cloister, with so eminent a professor as Reverend Father McGoldrick.

Mother Mary, advised by the Right Reverend Bishop and Very Reverend Father Finnen, seized the opportunity of advancing the educational interests of the Sisters, and made Saint Cecilia's a centre to which the Sisters from the neighboring convents came for lectures and classes. Father McGoldrick, besides his direction of Saint Thomas' College, conducted courses at Saint Cecilia's in philosophy, science, languages, and education on four days a week for four years. Father McGoldricks' manner of teaching was in itself a training in the art of teaching. He believed that the personality and character of the teacher are the most valuable assets in the training of the young and insisted that it was the duty of every teacher to develop in herself a strong personality. He himself was an example in this respect. He made his influence felt not only in the lives of his pupils but in the lives of all with whom he came in contact. He was an embodiment of cheerfulness. "Laughter," he used to say, "is the song of the angels." In a clipping from the *Scranton Tribune*, written after Father McGoldrick had finished his life work in Scranton, there is an admirable pen-picture of his charming personality. It reads:

"Not only is the community poorer for the passing

of a brilliant intellect and a great teacher, but for the subtraction of a spotless life. It is not always that such deep scholarship and widespread attainments are united with a personality so entirely charming. No one could come within the range of that personality and not recognize its fascination. With a fineness of sensibility, most exceptional, he possessed a strength of character scarcely reconcilable with a courtliness of manner and polish of phrase not often known in this age of haste.

"He had an apparent sixth sense of intuition which drew unto him the sorrowing and the burdened, while a contrasting sunniness of temperament made him a welcome companion in any circle. Women found in him the soul of refinement; men acknowledged him as the most congenial of friends and the truest of advisers. He had a clearer and broader conception of politics than most statesmen, he was better versed in philosophy than the majority of philosophers, and had an acquaintance with science that would give his statements authority in any civilized land. As a linguist he had few equals, and in matters of art and literature, his wide research and familiarity with every subject were a surprise even to those who had made a life-work of these studies. With all these accomplishments, he combined a beauty of inner life, a spirituality and a simplicity of faith which compelled all who knew him to feel his sincerity and respect it. His life ended all too soon. It was literally worn out in the service of others."

As chaplain of Saint Cecilia's, his deep spirituality profoundly influenced the lives of those to whom he ministered. His devotion to our Lord in the Blessed Sacrament made itself felt in his advocacy of daily Communion, both for the Sisters and the laity. In his

conferences to the Sisters and his sermons to the laity, love for Jesus in the Blessed Sacrament was usually the keynote of his discourses. Father McGoldrick loved to minister to the sick and it was no uncommon thing to find him at midnight carrying the Holy Viaticum to some departing soul.

When the Xaverian Brothers took charge of Saint Thomas' College, Father McGoldrick was released from the presidency, although he continued his classes. He had more time thenceforth to devote himself to the needs of the people in a general way, in the establishment of social, literary, and charitable units. He organized the Catholic Historical Society and the Newman Literary Club in the city. He helped to create and develop the Catholic Young Women's Club, founded by Right Reverend Bishop Hoban. In the early days of the club, the Sisters from Saint Cecilia's taught night classes at the club-rooms, thus enabling ambitious young women to increase their attainments for social and commercial purposes, while they gave fundamental direction to their spiritual growth.

Father McGoldrick took a deep and active interest in the affairs of the Knights of Columbus, organized a Catholic Young Men's Club, and attended their meetings, and introduced a new influence, as one of the Directors of the Public Library, in the promotion of Catholic literature.

It is not astonishing that such phenomenal activity, mental work and nerve wear should tell upon his constitution. Five years after he came to Scranton, he was literally worn out. He was advised to rest but the warning came too late. He died in the midst of his labors, August 30, 1900, and was buried from Saint Peter's Cathedral. The Right Reverend Bishop was

in Europe at the time and the Very Reverend Eugene A. Garvey, Vicar-General of the Diocese, officiated at the ceremonies, and at the close of the Mass said:

"There will be no sermon today. Father McGoldrick will be buried according to the prescribed rules of the religious order to which he belonged, to which he devoted the best years of his life and to which he is still attached. His life is his best eulogy. He did not hide his light under a bushel but gave his gifts and his talents to the service of God Who gave them to him. It was in his arduous labors in his increasing activities in these duties that he lost his health. Where is the need of praise for a man like him? He did not seek the approbation of men, except their respect and love, which he had, as is shown in this large and sorrowing congregation today. He died with all the consolations of his Church. I was with him when the end came. He was surrounded by the members of the Jesuit Order with whom he studied and with whom he was associated in his chosen work. I read the prayers for the dying over him and when the end of the prayer was reached, his soul took its flight. May God give him eternal rest. Pray for him and preserve his memory in prayer that he may have rest in peace."

With the passing of Father McGoldrick the trend of higher education in the Congregation of the Immaculate Heart was interrupted for a short time. In the meantime the task of solidifying the work of the grades and high schools had not been neglected, for while the Sisters were preparing themselves for advanced work they were carrying on the work in which they were actually engaged, with full strength. One of the most noteworthy means of promoting the existing establishment of the Sisters was an Institute

inaugurated by Mother Mary during the summer of 1897.

The First Institute

The first Institute was held during the last week in July, under the auspices of Right Reverend Bishop O'Hara, Right Reverend M. J. Hoban, Coadjutor to Bishop O'Hara, and Very Reverend John Finnen, Vicar-General of the Diocese. Very Reverend T. F. Coffey, Diocesan Chancellor, presided during the entire session. The Institute was held in Saint Thomas' College Hall. The instructors were Very Reverend Father Coffey, Mrs. B. Ellen Burke, who had resigned from the Department of Education of the State of New York to devote herself exclusively to Institute work, and who was a child-psychologist of national repute; and a Miss Manahan, a graduate of the Albany Normal College and a specialist in the Thompson Drawing Method.

At the session of Monday morning, July 26th, Very Reverend Father Coffey, Very Reverend Father Finnen, and Reverend N. J. McManus were present. About one hundred and fifty Sisters, including Sisters of nearby communities who were guests of the Sisters of the Immaculate Heart, were in attendance. After the opening prayer, Father Coffey, representing the Right Reverend Bishop, made an address. He said:

"I was not prepared for this great honor, for certainly it is a great honor to make the address at the opening of an Institute made up wholly of religious teachers. Usually we seek honors; sometimes we shrink from them. In this case I have done violence to my modesty and reached out for the honor.

"The scene that presents itself in looking out over this assembly is such as I have not been privileged before to witness, and I trust this inspiration will move me to speak rightly. First, in the name of those by whose delegation I appear here, I bid you greeting. Personally, I feel a joy in the occasion that calls together so many of our teaching Sisters. Many of you who are here today have for years—and some of you perhaps hard and weary years—given the undoubted loyalty of your hearts, and the unabated vigor of your minds to the upbuilding of Christian education in the remote portions of the Commonwealth. Let me remind you at this time that never could human toil and endeavor be expended in a cause so transcendent. Be sure, dear Sisters, the cause is well worthy of the efforts your hands and hearts have put forth.

"This assemblage is, I believe, the first of its kind ever held in this city, and it certainly brings the matter of religious and parochial schools before the public in a very pronounced way. Now, the question naturally suggests itself, what has made these distinctly religious schools necessary? By trying to answer this question we hope to account, in a great measure, for your presence here today.

"What, after all, is the crowning glory of our age and our land? You and all who may have any interest in the matter will reply naturally that the crowning glory of our age is its educational opportunities and the general diffusion of book knowledge among the people. Very good. Now, I ask, what is the besetting sin of our age and our country? Without any apology I would answer that the besetting sin of our age is the perversion of knowledge. And why? I look around. Side by side with our beautiful school buildings (per-

haps I should say educational institutions, for thanks to our generous tax-payers, schoolhouses seem to be no more) we see the building of prisons, reformatories, asylums, refuges for the wayward and the fallen, homes for the foundlings, and all that sort of thing. Again in our County Court House we see that it has become necessary on account of the increasing number of criminal cases, to provide additional court rooms. Add to this the daily list of peculations in the business world, and the too frequent story of the selfish greed of the opulent. What have these things to do with learning? Everything. The education of our people being our boast, it cannot be the lack of education or ignorance. The cause is perversion of knowledge. What is the remedy? It is that the mind be led to recognize the principles inculcated by religion, and this, as is shown by sad experience, can only be done by religion.

"Knowledge and virtue must not be divorced; knowledge obtained at the sacrifice of virtue is not saving knowledge. We have no quarrel with the common schools of the land. In many things our methods are in common. As far as they can go they do well. But being a Christian people we cannot leave Christ out of our educational system. We also want schools and we want scholars, but we want schools where religious influences may lead our people to a proper understanding of the end and business of learning. In a word we don't want Christianity without Christ. We want our country to endure, and it cannot endure without God.

"In order to promote and to foster a patriotic spirit in the land, we don't think it necessary to place the flag before the Cross of Christ. Patriotism is nourished by religion as the flame is fed by the fuel. Our country may be suffering just now in a variety of ways,

but we hardly think the malady comes from too much religious instruction. But to return to our own cause, sacrifice is the test of sincerity. You, dear Sisters, have made sacrifices that you might be free to consecrate yourselves to this noble work. These sacrifices are the evidence you offer to show how sincere you are in your life work.

"The homes whence come the children entrusted to your care during the most critical time of life have, too, made sacrifices. We need not dwell upon the additional pecuniary obligations in building schools and maintaining them. Such sacrifices are open to the world, and yet by some, their sincerity is not recognized. But in loyalty to the Church and its instructions they count not the sacrifice, that their children may be counted worthy of heaven's favors. They recognize in the voice of the Church the words of Jesus when He said: 'Suffer little children to come unto Me and forbid them not.' And again, 'Seek first the Kingdom of God.'

"Now, dear Sisters, to conclude let me say that a desire for knowledge and a love of learning are traits in the character of our people, and they are traits that are well-marked. Moreover, genius with her shining gifts has dealt favorably with them. It is the province of education and the sublime office of teachers of our schools to draw out, to develop, to perfect these God-given qualities. You will renew your zeal in the work and as merit is the passport to success in life such as we know it, your teaching cannot be a matter of doubtful issue.

"The after life of these children is in a great measure to be determined by the time spent with you. You have the blessing of God on your work, and may you be long spared to promote the interests of religion and

to care for the little ones in the kingdom. May the days of your Institute be a period of profit and pleasure. Certainly your instructors are experienced in their work. They have considered the most practical methods of school-room work and will impart them to you. You will of course have recourse to her whom in our prayers we invoke under the title 'Seat of Wisdom.' She was the custodian of Truth and Wisdom in this world, and she is still the same. As Sisters, Servants of her Immaculate Heart, you will feel a claim upon her maternal offices.

"The outlook for religious schools was never more promising. There is much even humanly speaking to fire your courage, and I trust the cause of Christian education in the Diocese of Scranton will prosper under your care; and the care of all our other religious communities.

"Under the guidance and with the blessing of our venerable Bishop, who has indeed done much to promote the welfare of the teaching communities for his diocese, I wish you Godspeed. You have thus far merited the approval of the priests in whose parishes you are laboring. May the angels of health and happiness attend your labors for knowledge and virtue, which are the Alpha and Omega of Christian education."

Father Coffey's further contribution to the Institute was a series of instructions on "How to Teach Catechism." Mrs. Burke's subjects were: "Tests for Good Teaching," "The Art of Questioning," "Literature," "Composition," and "Our Guide to Teaching."

One of the most enjoyable features of the Institute was the class demonstration by the classes of the various schools. As might be expected many amusing incidents occurred. One will serve to illustrate the spirit

that animated the classes. The children of Saint Cecilia's were demonstrating, under the direction of Mrs. Burke, an interesting method of composition. Mrs. Burke began the lesson by writing a few words from a lullaby of Mary Mapes Dodge. Finding that the children understood the composition, Mrs. Burke diplomatically proceeded to have the boys and girls form sentences from these words. After some amusing efforts, the blackboard was covered with a stanza from the lullaby as written by Miss Dodge. The children were greatly pleased with their work. Mrs. Burke told them about Miss Dodge, explained her lullaby and then gave one of the little boys a copy of the poem and asked him to read it aloud.

The child was astonished and so was the class to find that Mary Mapes Dodge had composed a stanza identical with the one they had composed.

"How do you suppose that Mary Mapes Dodge came to write the very same thing that you did?" Mrs. Burke inquired.

"I know," replied a bright little fellow holding up his hand.

"Well, you may tell us," said Mrs. Burke.

"She wrote the very same thing we did because she is a mind reader," announced the bright boy triumphantly.

The public school officials and teachers, the parents of the children of Saint Cecilia's, and many prominent citizens of the city were invited to attend the Thursday session. Superintendent Howell of the City Schools, Professor Phillips of the Scranton High School, and Messrs. Jennings, Gibbons, Walsh, and O'Malley, school controllers, and many city teachers responded. The Honorable Mayor Bailey also responded.

A number of the priests of the diocese were present at different sessions, most prominent in attendance among them were Reverend E. J. Melley, Reverend D. L. McCarthy, Reverend M. E. Loftus, Reverend James Malone, J.C.D., and Reverend John Loughran, D.D.

The following year, from July 25th to 29th, an Institute was held with a programme as interesting as the former. Father Coffey gave a series of talks on liturgy and church history. Mr. John H. Walsh, Associate Superintendent of the Brooklyn Schools, lectured on mathematics; Superintendent George Howell of the Scranton Schools, lectured on English; Mrs. Burke, on general methods, and Miss Helen Frances Burke of the State Normal School, Buffalo, New York, on geography and history.

Monthly Institutes were held at Saint Cecilia's, which were not less interesting. Papers were assigned to different Sisters who met, read, and discussed the subjects assigned. Classes from the different schools were brought in for demonstration. These last Institutes were productive of great good for the insuring of solidarity and uniformity of curricula so desirable in the schools. Besides they brought together the old and the young and affected an interchange that was useful to both. It gave the young an opportunity to benefit by the experience of those who had spent many years in the class room while the older teachers in turn profited by the fresh young enthusiasm of the beginners. The Institutes, yearly and monthly, were an inspiration to everybody concerned in them.

A similar work of great pedagogical value was the annual exhibition of school productions at the close of the school year. From the very beginning art and

needlework exhibits had been held at Saint Cecilia's, but Mother Mary added the requirement of class room work from every grade. An exhibit of laboratory work in the natural sciences and higher mathematics was included and very much observed and admired. Mechanical drawing was a specialty at Saint Cecilia's in those days and many exact calculations in the subject were added to the display. The exhibit came to be a powerful stimulus to perfection in daily work for one never knew which one of his writing exercises or problems would find its way to public notice.

Another very interesting development in connection with the publicity of class work were the school journals quite regularly produced in the various high schools of the community. These journals recorded school events, discussed questions of the day, encouraged literary effort and published the best themes offered in the English classes. Each journal had its organized boards of business and editorial managers, so that some slight intimacy with the journalistic art was formed by the pupils of our schools as far back as the last century. The "Ave Maria" of old Saint John's, Pittston, had a worthy successor in the "Corona" of the new Saint John's. Likewise Laurel Hill, Saint Mary's of the Mount, Saint Rose's, Saint Cecilia's, Mount Saint Mary's, Saint Paul's, Saint Patrick's, Saint Joseph's and Saint John's, all have made their contribution to the good cause of classroom journalism.

Another phase of development along the same line was the institution of reading circles, following the movement initiated by Mr. Mosher of the Champlain Summer School. Membership in the circles was not confined to the students in the schools. Many of the Alumnae were enrolled and were thus enabled to come

frequently to the convent and to keep in touch with good literature.

The Columbian Celebration

One of the most notable demonstrations in the history of Mother Mary's term, occurred on October 12, 1892. The occasion was the four hundredth anniversary of the discovery of America, and the Columbian celebration was carried out in all the parishes throughout the diocese. It was in accordance with plans outlined by the Right Reverend Bishop at a conference of priests held on February 17, 1892, in Saint Thomas' College Hall. The Bishop urged the priests to make the day a memorable one in the annals of the diocese. "It is right and fitting," the Bishop said, "that we as Catholics should celebrate this day with all the splendor possible and in a true spirit of patriotism and religion." To each priest present the Bishop gave power and authority to celebrate on Columbus Day the Mass of Thanksgiving, "*Pro Gratiarum Missione.*"

The Columbian entertainment* by the students of Saint Cecilia's on the eleventh of October was a happy inaugural of the event. Saint Cecilia's Hall was elaborately decorated, the picture of Columbus holding a conspicuous place above the stage. All the numbers on the programme were Columbian, the principal one being a cantata representing different scenes in the life of the great navigator; the boy at home engaged in study, his visit to the convent of La Rabida, his audience with Queen Isabella, his embarkation and the mutiny on board the Santa Maria. The last scene was a grand tableau representing Columbus planting the Cross on the shores of the new world. The entertainment closed with the singing of the *Te Deum*.

On the morning of the twelfth, the grand celebration of the day began with a Pontifical High Mass in the Cathedral. Haydn's Seventh Mass was sung by the Cathedral Choir. The sermon was preached by Reverend Father Driscoll, who took for his text: "Bless the Lord, thy God, for the excellent land He has given you."

In the afternoon, the pupils of the Catholic schools joined with the pupils of the public schools in a large civic parade, at the close of which a magnificent bronze statue of Columbus was unveiled on the Court House Square. At the unveiling, little Francesca Nota, Italy's representative, recited a commemoration poem written for the occasion by Lackawanna's poetess, Susan B. Dickinson. There was considerable rivalry among the schools as to which would make the finest appearance in the parade. Saint Cecilia's Academy was entitled to the first award for artistic costuming. Next came Saint Patrick's, Saint Paul's, Saint John's, and Saint Mary's in the order named. One of the beautiful incidents of the parade was the salutation given by the children to the Right Reverend Bishop as he stood on the veranda of the episcopal residence surrounded by the clergy.

"The children were the very heart and soul of the parade, the most significant and lovely integral part of it. And that is something to be reverently and heartily grateful for, something to rejoice over with deep gladness. It must have been a dull and depressed heart indeed, that did not thrill in the presence of the children, from every school without distinction, as they passed by in the long procession. Bright and earnest-faced, not simply excited or wondering, but all showing how thoroughly they had caught the spirit of the great

occasion, they moved on and on. It was not merry, thoughtless childhood, nor precocious, over-weighted childhood, but bright, intelligent, earnest childhood, thrilled to the soul by the story of faith and devotion, of courage and perseverance and fortitude embodied in the life of Columbus by the brief but clear presentment of all that had resulted from his life work and wonderful discovery.

"The heart of the child responds to the story of noble adventure, of indomitable faith, of courageous devotion to an ideal. Such a story, one of those few which have brought about immeasurable results of good for the human race, they had followed in the Columbian celebration, a triumphal day for them, because to their generation it has been given fitly to commemorate it. And in commemorating it every heart among them has embraced a higher ideal of patriotism, a love of country which will tell in the future for the country's advancement and noble living."

Bishop O'Hara's Jubilee

The celebration of the anniversary of the discovery of America by Columbus was indeed a great event for the children of the new land, but the crowning event of the year 1893 for the children of his diocese was the double anniversary of its Right Reverend Bishop; the golden jubilee of his priesthood and the silver jubilee of his episcopal elevation. The joy of the occasion found expression in a week of celebration such as Scranton had never before witnessed. The first chimes of jubilee bells were rung by the children of Saint Cecilia's Academy. On Friday evening, December 16th, an allegorical drama entitled "The Golden Crowning," was presented in Saint Cecilia's Hall. The

Christmas greens in the decorations enhanced the spirit of festivity. Over the proscenium arch was a large design in gold, of mitre, cross and crosier, with "1843-1893" wrought in figures of gold. The drama written to honor the occasion by a Sister of the Immaculate Heart of Mary, portrayed the principal events of the Bishop's life during his sacerdotal career. Odes and songs with which the drama was interspersed, were also the composition of the Sisters. The closing of each scene was re-echoed in song in the manner of the Greek choruses. A reflection of the spirit of the whole scene was caught in the concluding chorus. The following song, "We Hail Thy Golden Jubilee" will serve to illustrate the dignified style of the drama :

Oh, Time roll back for fifty years!
Reveal a temple's inner fane,
An altar circled round with priests,
A youthful Levite in the train.
Behold him wrapt in fervent prayer,
The while the solemn words are said,
The while the holy oil is set,
A seal upon his priestly head.

REFRAIN

A priest of God for fifty years,
Our gracious Bishop, joy to thee!
With loving hearts, with joyful tears,
We hail thy golden jubilee,
Thy happy golden jubilee.

"A priest forever," how the words
Now thrill within his inmost soul,
While mingled awe and happiness
His mind and willing heart control.
A priest before God's altar vowed,
Whose hand may touch the bread and wine,
Another Christ to walk the earth,
A minister of love divine.

Before the precious vision fades,
Another opens to our view,
The youthful Levite mitred stands,
His stole and purple vesture new.
The crosier gleams within his hand,
The amethyst is fair to see,
And after five and twenty years
We keep our Bishop's jubilee.

At the grand ensemble toward the close of the programme, children representing the churches and schools of the diocese, greeted the venerable jubilarian and presented him in the name of their church or school, with a basket of flowers. This beautiful scene was followed by a tableau and pantomime, "The Fifty Golden Years." Then the Right Reverend Bishop thanked all the students present for the gracious reception and entertainment they had given him. To the Sisters he said: "You are doing splendid work and the excellence of tonight's entertainment is testimony to the high degree to which you have attained."

As a finale the Magnificat and the following "Ode to the Golden Jubilee" was sung:

The vigil o'er the feast day sits enthroned
Amid the glories of its elder days;
The festive Jubilate is entoned,
And hill and dale resound with notes of praise.
The bugle sounds! The note of triumph shakes
The temple's dome and sets the echoes free;
The sweetest strain of minstrelsy awakes,
To welcome in thy Golden Jubilee.
Hail, Bishop, hail, all hail to thee!
Amid thy people's joyful cheers
Religion crowns thy jubilee,
Anointed priest of fifty years!

One glance at years when rosy hopes ran high
And faith's sweet mission lured the boyish ken,
One glance to bridge the depths that sacred lie,
'Twixt boyhood and the budding prime of men.
God bless the hour that gave thy spirit bent,
That pictured truth before thine eager eyes,
That fired thy zeal with brave and full intent,
To climb the heights of purest sacrifice.
Hail, Bishop, hail . . .

"Thou art a priest forever!" Lo! the sun
Hath circled earth full fifty times since then,
And who may gauge thy priestly labor done?
Or who recount the work of midnight pen?
Those fifty years have been a changing tide
Of joy and care, of priestly hopes and fears—
Hark! Hark! the bells are telling far and wide
Thou art a Bishop, five and twenty years.
Hail, Bishop, hail . . .

Yea, thou hast seen the trackless desert bloom,
And harvests ripen 'neath thy wistful eye.
How many spires that pierce December's gloom,
Have risen at thy word to meet the sky!
Too, thou hast led within the altar rail,
A valiant train—of noble, learned mind,
And still a throng that wears the virgin veil
And works in quiet for their human-kind,
Hail, Bishop, hail . . .

Rejoice! rejoice! Let all the vale rejoice!
Far rings the triumph of the palmy day,
Proud bells, the rapture of our hearts ye voice;
Long Life! Long life! In unison we pray.
A people rise to bless thy honored name,
That virtue makes so beautifully fair;
With clear, impulsive, jubilant acclaim,
Its accents sound upon the festive air.
Hail, Bishop, hail . . .

Those who represented the different characters in
the drama were: Religion, Miss Alberta O'Neill;

Faith, Miss Mary O'Reilly; Hope, Miss Loretta Mulherin; Charity, Miss Isabel Clarke; The Angel of the Past, Miss Mary Bradley; The Angel of the Present, Miss Agnes Callahan; The Angel of the Future, Miss Agnes Loftus; 1842, Miss Mary Cusick; 1843, Miss Marie MacDonald; 1844, Miss Mary Sullivan; 1869, Miss Cecilia Schroeder; 1892, Miss Agnes Moyles; Accompanist, Miss Emma Moran.

On Monday evening the Sodalities and parish school children held a reception for the Bishop in the Cathedral. Addresses were made by the following: Miss Mary Doyle on behalf of the Blessed Virgin's Sodality; Frances Robling on behalf of Saint Mary's School; Nellie Duggan on behalf of Holy Rosary School; Jennie Luxemberger, Saint John's School; Loretta Fahey, Saint Patrick's School; Agnes Reilly, Saint John the Evangelist's School; Lucy Gavigan, Saint Paul's School; and Henrietta Huss, Sacred Heart School.

Later in the week of celebration, Saint Cecilia's was the scene of a remarkable demonstration. The non-Catholics of the city wished to testify their esteem and admiration for the first citizen of their beloved city, so the Bishop held a special reception for them and for the Catholic laity of Scranton, in Saint Cecilia's. The entire lower floor, halls, parlors, and assembly rooms were given over to the reception committee. The Sisters were cloistered for the evening on the upper floors. They could neither see nor be seen while the world of dignity and fashion surged to and fro below. Never had Saint Cecilia's witnessed such a brilliant assemblage.

During the reception, the "*Sanctus*" from the Mass composed by Mr. Protheroe and dedicated to the Bishop was sung by the Cymrodorian Society, under Mr. Protheroe's leadership. A beautifully engrossed

testimonial was presented to the Right Reverend Bishop by Judge Jessup on behalf of the non-Catholics of Scranton. In making the presentation, Judge Jessup said:

"On behalf of the citizens of Scranton and vicinity, not connected with your Church, the pleasant duty has been assigned to me to present you a simple testimonial of their kind regard. In these days when the barriers which the superstition and bigotry and misunderstanding of the past ages had erected to separate God's people, are torn away, it is eminently fitting that others than those of the fold over which you preside, on this the fiftieth anniversary of your advent to the priesthood shall join their congratulations with those of your own flock, and it is more fitting because they have seen during a half century your service in the cause of the Master, laboring incessantly for the spiritual as well as for the temporal welfare of your flock, and so they congratulate you on your success in this community and they also congratulate you on all your efforts for the maintenance of virtue, that priceless gem. They congratulate you further upon your efforts for the sobriety of the people of your diocese. They congratulate you upon your efforts for the social order of the community. We can all stand upon the one platform of the universal fatherhood of God and the brotherhood of man whether Jew or Gentile, and we come to present to you the simple testimonial of our regard."

The testimonial reads as follows:

To the Right Reverend WILLIAM O'HARA, D.D.,
Bishop of Scranton.

Sir:

We, the undersigned citizens of Scranton and vicinity take this means of adding our congratulations to

those of your own flock on the occasion of the fiftieth anniversary of your consecration to the priesthood, and pray that the same good Providence Who has thus spared you may continue your life and great usefulness for many years to come.

In doing so, we record our recognition of the efficiency of your efforts for the spiritual and temporal welfare of your people; and, as citizens recognize the value of your influence and example in behalf of the virtue, peace, and good order of the community.

December 21, 1892.

Bishop O'Hara responded in a feeling address. Splendid addresses were also made by Cardinal Gibbons and Archbishop Ryan. Among the other dignitaries of the Church who honored the Jubilee celebration by their presence were: Archbishop Corrigan of New York City; Bishop Mullen of Erie, Pennsylvania; Bishop Keane of the Catholic University; Bishop McQuade of Rochester; Bishop McGovern of Harrisburg; Bishop Horstmann of Cleveland; Bishop McDonnell of Brooklyn; Monsignor Cantwell of Philadelphia; Monsignor Magnien of Baltimore; Bishop O'Farrel of Trenton; Bishop Phelan of Pittsburgh; Monsignor Mooney of New York City; Very Reverend Father Cavanaugh of Niagara, New York; and Very Reverend J. D. Waldron, O.S.A., of Villanova. Many of these dignitaries said Mass during the Jubilee week in the convent chapel. During the Jubilee banquet of the laity, addresses were made by Judge Gunster, Judge Smith and Lieutenant-Governor Watres. Honorable John E. Barrett read a congratulatory poem in which he rehearsed the achievements of Bishop O'Hara during his episcopacy.

One of these events, the consecration of Saint Mary's Church in Wilkes-Barre, had brought to the vicinity of Scranton in the year previous to the celebration of Right Reverend Bishop O'Hara's jubilee, a gathering of several of the noblest prelates in the American hierarchy. Among them was the late lamented Cardinal Gibbons.

When Cardinal Gibbons came to Scranton in 1891 the city turned out *en masse* to meet him. There was a great parade, headed by Saint Leo's Battalion and Drum Corps and a carriage bringing His Eminence, our Right Reverend Bishop and several of the Scranton priests, to the episcopal residence. The next morning the Cardinal celebrated Mass in the Cathedral and addressed the congregation. He congratulated them on the evidence of strong faith and allegiance to Holy Church which they had manifested. After breakfast, His Eminence, accompanied by Father O'Reilly, Father Whelan, and Father Coffey, visited Saint Cecilia's. An address to the Cardinal was given by Master Martin O'Malley in behalf of the students. The Cardinal, responding, expressed his delight at the reception given him and congratulated the students on the privilege they enjoyed in having the Sisters as their teachers.

Other distinguished visitors to Saint Cecilia's at the same time were Archbishop Ryan of Philadelphia, Bishop McGovern of Harrisburg, Abbe Hogan of the Catholic University, and Father Elcock, rector of the Cathedral in Philadelphia.

The Opening of New Missions

While the Sisters at the mother house were witnessing and contributing to these magnificent pageants in

the progress of the Church the Sisters on the missions were laboring quietly and steadily at the development of its foundations. Three new missions were opened during these years. Saint Paul's in Green Ridge was opened in 1892; Saint Patrick's Olyphant, in 1893, and Saint Alphonsus', the first western mission, at Tillamook, Oregon, in 1897.

Saint Paul's was opened in August by Sister M. Antoinette as Superior, with Sister M. Carmel, Sister M. Agnes, Sister M. Clotilde, Sister M. Norbert, Sister M. Oswald, Sister M. Louise, and Sister M. William as her assistants. Father McManus, the pastor at Saint Paul's, felt that the future of his parish was secure when he had rested it on the firm basis of Christian education for his children. He had no convent for the reception of the Sisters and no means wherewith to build one. He would gladly have given up his own rectory, but it was not large enough for a convent, and so he was obliged to rent now one house and now another at more or less inconvenient distances from the school. After some little hardship on that account, Father McManus decided to plan a new convent and trust in Divine Providence for the provision of funds. As soon as his need became known, hundreds of the former pupils and friends of the Sisters volunteered to help the cause. Some of the finest musicians of the city, Catholic and Protestant, banded together and gave a folk-song concert for the benefit of the building. The fame of the singers and the worthiness of their purpose brought a splendid audience and the event was a brilliant one. The members of Saint Paul's congregation also planned a series of affairs which brought a considerable sum. In a short time a sufficient fund was collected and the building begun.



Saint Patrick,
West Scranton, Pa.



Saint Paul,
Green Ridge,
Pa.



Saint Patrick,
Olyphant, Pa.

The corner-stone of the new building, a three-story brick structure, was laid on Saint Patrick's Day, 1898. The parish was well provided for school purposes when the new convent was finished. The school itself is located in the same building as the church and has had adequate room and equipment for its needs up to the present. The work done in the school has been a success from the beginning. Father McManus visited the school daily and everything that touched the interests of the children was a matter of concern to him. On the occasion of his silver jubilee in 1897 the good pastor received an ovation that expressed some of the appreciation of his parishioners for his self-sacrificing efforts in their behalf. A witness of the demonstration wrote:

"I don't think I can ever drive from my memory the picture of that good priest as he stood, filled with emotion, before his little charges. I do not think I want to lose that picture. There he stood, tall, erect, with the evening breezes tossing his gray hair. Beside him a floral ladder and in his hand a sacred vessel of the order to which he belongs, while before him was a sea of bright, happy, winsome faces. There was a tremor in his voice as he spoke: 'Being human,' he said, 'I cannot resist the pride that this ovation gives me.' And who could? There before him, proud of the tribute they paid, their hearts beating in happy unison, were the children he loved, the little ones to whom he gave more than a father's or a mother's care. There were the little ones in whom he had taken so much pride, of whose future he was so hopeful. Their success in life was more to him than any earthly glory. There they were to encourage him onward in his career of love and enlightenment. Was it any wonder that in

the exuberance of such a manifestation of love he turned to the audience and said: 'I thank God that I have the best pupils and the best teachers, and what is more, the backing of the parents of these pupils.' I don't believe that in all the honors that came to Father McManus on the occasion of his jubilee there was one more appreciated than the demonstration of the little ones."

In 1896 Father McManus made Saint Paul's a free school. For fourteen years longer the devoted pastor worked with the Sisters to bring Saint Paul's up to a high standard of efficiency, and before he was transferred to Saint Mary's, Wilkes-Barre, he had the satisfaction of seeing his Green Ridge School complete in all its departments, a model parochial school. His good work is being further developed by his successor, Reverend P. C. Winters, LL.D.

In 1916 Saint Paul's School was registered as a high school of the first class by the Bureau of Professional Education. The history of Saint Paul's since its opening has been a very happy one, except for two occasions when the Death Angel visited there and took two beloved Sisters from them. The first was Sister M. Aloysius, an edifying, sweetly charitable, and faithful Sister, who went to her eternal reward in December, 1901. The second, Sister M. Ambrose, a gentle, kindly, and patient soul, passed into eternity in October, 1920.

The second school opened during Mother Mary's term of office was Saint Patrick's in Olyphant. It was inaugurated in September, 1893, by Reverend P. J. Murphy, LL.D. When Father Murphy came to Saint Patrick's parish in 1889 he found that his predecessor had accumulated eight thousand dollars for a building fund which he hoped to increase sufficiently to build a new church. Father Murphy considered that

with an extension the old church could be made to accommodate the parishioners and there could be a convent erected instead of a new church. With the consent of the Bishop, Father Murphy's plan was acted upon, and on the twentieth of November the church was ready for re-dedication. When that work was completed, the good pastor devoted all his energies to the building of a parochial school and a home for the Sisters. After three years of hard work Saint Patrick's Parish had the pleasure of seeing the present beautiful academy opened with solemn services. A small frame building adjoining the school was purchased as a temporary home for the Sisters, and this has since been replaced by a spacious and beautiful convent.

Towards the erection of the new convent the parishioners of Saint Patrick's contributed liberally. Mr. James Jordan and family donated four thousand dollars; Mr. James Lynch, one thousand dollars; Mr. William Mahon, three hundred dollars; Mr. Owen McDonnell, one hundred dollars; and Reverend Father Murphy, five hundred dollars. The furnishings of the convent were also contributed by members of the parish. The new convent was blessed September 8, 1898.

The following Sisters opened the school: Sister M. Lucy, Superior, Sister M. Ligouri, Sister M. Hilarion, Sister M. Clementine, Sister M. Martha, Sister M. Scholastica, Sister M. Norbert, Sister M. Louise, and Sister M. William. God has blessed Saint Patrick's in a singular manner. It has prospered from the beginning and has attracted many students from the towns about Olyphant till at present it has an enrollment of over three hundred students, and a high school of the first class according to the Pennsylvania Bureau. Father

Murphy's powerful influence has been apparent in Saint Patrick's School since its inception. It is his ambition to train in his school a generation of writers who will not hesitate, when occasion demands, to use the public press in defense of their religious rights. He is a firm witness in his own behalf of the immense power of the printed word, for he has defended or refuted with indubitable rewards the rights and wrongs of his generation. He closely supervises the school work in English composition. It is too soon yet to look for big results from the pupils of his school but it is safe to say that the students of Saint Patrick's will make their influence felt in the diffusion of Catholic literature in the present generation.

Before another school was opened, Mother Mary was re-elected to the office of superior on August 15, 1895. On the same day the council was re-organized as follows: Sister M. Charles, sister-assistant; Sister M. Crescentia, bursar; and Sister M. Pius, mistress of novices. Later in Mother Mary's term Sister Charles was made superior at Saint Patrick's, Olyphant, and her place as sister-assistant filled by Sister M. Crescentia. Sister M. Sebastian was made bursar. In 1896, Sister M. Germaine, who was in charge of the novitiate normal school was made examiner of all the schools of the Immaculate Heart in the diocese. Her appointment was felicitous. She visited each school twice a year for the inspection of work and the conduct of examinations. She held the office for ten years and during that time built up a compact and well-graded system. She was succeeded as examiner by Sister M. Gonzaga, Sister M. Mercedes, Sister M. James, and Sister M. Rosalie.

In 1897 a request was entered from the far west by

Reverend Joseph Schelle, newly-appointed pastor in Tillamook, Oregon, for Sisters to take charge of his school. The application appealed to Mother Mary, who had just finished a novena for the success of new schools, and who was attracted by the desire of helping the souls of those who might be awaiting her aid in that far-away spot. As yet the Scranton Sisters had made no new foundations outside the diocese, and it was the wish of the Bishop that they should continue to develop within the province rather than extend themselves beyond. When he learned that the new school was in the Archdiocese of his good friend, Archbishop Grosse, he gave a willing consent to Mother Mary to visit the place and accept the school if she wished to do so.

Accordingly, on the sixth of September, Mother Mary and Sister M. Pius left for Oregon. After a pleasant journey across the continent they arrived in Portland on Friday, September 11th. They called on the Archbishop who, as a Redemptorist, cordially welcomed the daughters of Saint Alphonsus to his province. The next day they left for Astoria, then returning to Portland, they entrained for Forest Grove and from there went by stage to Tillamook. They were met at Forest Grove by Father Schelle who accompanied them over the Coast Range Mountain to Tillamook where they arrived on September 17th. From there Mother Mary wrote:

"Tillamook is a charming place situated between the Coast Range and the Pacific. The scenery is beautiful and the climate delightful. A night scene is enchanting. The moon and stars appear most brilliant because of the clearness of the atmosphere. The inhabitants number about eleven hundred. The principal industries are

farming, cheese and butter making, and lumbering. The convent is in the centre of the prairie, the village being built around it."

Mother Mary sent word to the Sisters who were to take charge of the mission to make the preparations for their journey. The following Sisters were appointed: Sister M. Edward, superior; Sister M. Timothy, Sister M. William, Sister M. Edna, Sister M. Adelaide, and Sister M. Marie.

The West seemed very far off in those days and the separation and departure of the first mission band caused much sorrow among the Sisters. They left Saint Cecilia's on Sunday at midnight. It was a bright moonlit night, and the long stretch of Wyoming Avenue seemed a desert after the final farewells were said and the roll of the carriage wheels that bore away the dear Sisters was muffled in the distance.

Soon cheering letters came, keeping those at home informed of the travellers. Later Mother Mary and Sisters Pius returned with glowing accounts of the distant mission. There were not a few among their hearers who were fired with a desire to be sent to labor in that far-off convent.

The story of the journey of the first missionaries of the Immaculate Heart to Tillamook reads like a romance. The Sisters met Bishop O'Dea at Tacoma, Washington. He accompanied them all the way to Portland and saw them safe at their destination in that city. There Father Schelle met them. Before leaving Portland they called on Archbishop Grosse, who gave them a cordial welcome to his diocese. The next day they took train for Forest Grove and thence over the mountains by stage. The road was very narrow and steep, so narrow that if two wagons met thereon, the company would have to

get out and lift the lighter of the two vehicles over the other before either could proceed. There was a precipice on one side along the route which made the least swerving to that side very dangerous. The Sisters were fortunate in having for a driver an expert who had earned for himself the title of the "Ben Hur of the West." The first night on the mountain the Sisters spent at "The Half-Way House" and had the novel experience of sitting at table with a company of hunters, trappers, and an Indian or two. The next morning they resumed their journey in similar company, the party scarcely looking at anything else than "the strange critters" in habit and veil. "Who be they?" was the wondering comment the hardy fellows seemed to want to make, but with all their hardihood they could not force themselves to ask, "Who are you?"

The Sisters were somewhat compensated for the discomforts of the journey in the beauty of the vistas that unrolled themselves as the clumsy coach labored on. The Sisters held their breath when at a sudden turn in the road a large panther bounded gracefully across the path just in front of them. Again a majestic stag, with broad antlers outlined against a clear blue sky, lightly bounded from crag to crag on the distant mountain.

The Sisters found the school and convent ready for occupancy. The school, Tillamook Academy, had been built by a private corporation and was chartered by the State of Oregon. The school had failed and it was sold to Father Schelle for a trifling consideration. The proprietors stipulated that the higher branches should continue to be taught and that the school should be opened to all the children of Tillamook without distinction of creed.

School was opened on the twenty-fourth of Septem-

ber, the school having been previously blessed and named Saint Alphonsus Academy. In the high school department six pupils, all Protestants, were enrolled the first day. By the end of the year there was an enrollment of twelve Protestants and three Catholics in the high school. In the lower grades the enrollment was better, with a larger proportion of Catholics. They were people of a cultured class and very soon a splendid music department was established. There was also dramatic talent among them and so Sister M. Edward resolved to hold commencement exercises with some entertainment at the close of the session. The Archbishop consented to preside and the families in and around Tillamook were invited. All invitations were accepted. On the evening of the entertainment there was little space on the Tillamook Campus that was not occupied with vehicles. They were of every description, some of them buck-boards. The hall had a seating capacity of eight hundred. It was overcrowded. It is needless to say that the Archbishop was the cynosure of all eyes. In response to the address of welcome, His Grace made a felicitous speech in which he congratulated the Sisters upon the work they had succeeded in accomplishing. Indeed, the programme would have done credit to a long established school in the East. In the musical selections there were listed compositions from Liszt, Rossini, Paderewski, and Beethoven. There was an operetta for the younger children, and a sacred drama, "The Crowned Martyrs," for the older pupils. The entertainment was a nine days wonder and the fame of Saint Alphonsus Academy spread.

When school opened for the second year the bright prospects of the close of the first had faded. To add

to the Sisters' anxiety, Sister Timothy became seriously ill. Father Schelle prepared her for death when the doctor who attended her held out no hope of recovery. Sister died on the twenty-sixth of January, causing great desolation in the convent and as there was no cemetery in Tillamook at the time, her remains were laid in a place prepared for her apart near the edge of the forest. A few years later she was carried to Portland and placed in the Sisters' plot there.

At the end of the second year, Sister Mary Edward's term as superior having expired, Sister M. Clement succeeded to that office. At the end of the fourth year the Sisters were withdrawn from Tillamook and assumed charge of Saint Lawrence Academy in Portland. They were succeeded by the Sisters of Saint Mary at Saint Alphonsus Academy in Tillamook. The Academy still retains the name of Saint Alphonsus, the only reminder of the first foundation of the Sisters of the Immaculate Heart of Mary in the State of Oregon.

Renewals

Just before the establishment of the new foundation in Tillamook the old associations of the first foundation of the Sisters of the Immaculate Heart of Mary were renewed at Saint Mary's, Monroe, the mother house of the Detroit Diocese. For a brief space there was a happy reunion of hearts and memories of the early days, a member of the original band of three having the privilege of recalling them after a long lapse of years. It was the occasion of the golden jubilee of Sister M. Celestine, December 8, 1896. Sister Ann, the good Sister Ann, had been called to her reward June 27, 1885, and Mother Teresa, who then had just

come back from her long exile, survived Sister Ann by seven years, dying on January 4, 1892.

It was a cause of great rejoicing, therefore, to the communities of the Immaculate Heart in the East and the West that one of the brave pioneers of the first foundation should witness the fruition after fifty years of the little mustard seed, and she herself describes in a letter to Sister Genevieve of the Scranton Diocese how the occasion was commemorated:

CONVENT OF THE IMMACULATE HEART,
MONROE, MICHIGAN, *January 5, 1897.*

My dear Sister Genevieve:

How can I thank you for your loving and sisterly remembrance of me on the occasion of my Golden Jubilee? I thought my cup of happiness full to the brim, but when your dear letter came it was in truth, overflowing.

I did not think God had so much joy reserved for me in my old days, as humanly speaking in this vale of tears our sorrows are many, our joys few. But mine was a day of perfect joy. Golden in every sense of the word, in the richness of a love which a kind father, Monsignor Joos, and a dear Mother and loving Sisters lavished upon me, and in the wealth of cherished memories that crowded upon me, of the loved ones of long ago with whom I labored hand in hand in the rude log hut that could scarcely be called a habitation in its dearth of human comforts. It was dearer to us in its very poverty which bespoke the more its resemblance to the Holy House of Nazareth.

We had High Mass on the jubilee day and I renewed my holy vows and received the golden crown and the new gold ring at the close of Mass. The afternoon

was spent in visiting the orphanage, the academy, and the novitiate. Everywhere there were festal addresses, songs, and poems, and if you will believe it, dear Sister Genevieve, my poor old head was turned and when I reached my cell that night I could only say, "Dear Lord, what hast Thou left undone to make me happy here, and what hast Thou not suffered to make me happy hereafter?"

The second day following I received a beautiful letter from Sister Paul, West Chester, and then when your letter came and I realized that my dear Sisters in the East remembered me, I cannot tell you how happy it made me. I verily believe I shall go smiling to my grave in the remembrance of all the sweet consolations that have come to gladden my last days on earth. For in your letter, as well as in that of Sister Paul, there breathes the loving spirit that from the very first has been characteristic of our dear Community. Not ours, the fault, dear Sister, that there is an East and a West. I can never feel that any one was to blame, but that it was all in the designs of God, the working out of His Providence that the Congregation might live, increase and multiply for His greater glory and for the souls of His dear little ones.

I owe a lasting debt of gratitude to your dear Right Reverend Bishop O'Hara. Will you, dear Sister Genevieve, kindly express my deep sense of thankfulness to him for all his goodness to me in the years of long ago, and tell him that I pray for him very often—every day—that God's best gifts and blessings may be his in time and in eternity. Ask him to please accept the two gospels of Saint John which I enclose for him.

Mother Justine, our Mother General, and all the Sisters to whom you sent pictures, wish me to thank

you for them, and all send much love to your Mother Mary, Sister Benedict, Mother Francis, and Sister Felicitas. Our former Mother Clotilda is now at Saint Vincent's, Detroit. We received a paper containing an account of the celebration last May at Villa Maria, but as the paper is much worn I would be grateful if you have one that you can spare. You certainly must feel proud of the eloquence of your nephew, Father Monahan. His sermon was most beautiful. We had our commemoration at commencement, which was considered by all to be very fine. Bishops Foley and Maes, nearby priests and the State Superintendent of Public Instruction were present.

Now dear Sister, with renewed assurance of my gratitude and love, love from dear Mother and Sisters to you all and to all the dear children of Mary's Immaculate Heart in the East and prayers that God may bless you and your work, I am in that pure Heart,

Your loving and grateful,
SISTER M. CELESTINE, C.I.M.

Consecration of Right Reverend M. J. Hoban, D.D.

The venerable Bishop O'Hara, of whom Sister Celestine speaks so feelingly in her letter, was drawing like her to the close of his life. His ever-increasing feebleness made him realize the necessity of assistance in the discharge of his burdensome duties. He accordingly applied to Rome for assistance. On February 1, 1896, Reverend M. J. Hoban, Pastor of Saint Leo's Church, Ashley, was appointed coadjutor Bishop of Scranton with the right of succession.

The new coadjutor Bishop was well prepared for the tasks that confronted him. He was nurtured care-

fully from the very beginning of his life, in the sanctity of a good Christian home where he had daily before his eyes the example of a pious mother and a God-fearing father. He made his collegiate studies with the Jesuits at Saint Francis Xavier's, Holy Cross, and Fordham. He began his theological studies in Saint Charles Seminary, Overbrook, Pennsylvania. In 1875 he was selected by Right Reverend Bishop O'Hara to go to Rome. He attended the American College there with the future Cardinal Satolli as one of his teachers. He was ordained on May 22, 1880, by Cardinal Monaco La Valetta in the historic church of Saint John Lateran. His first appointment was as assistant to Very Reverend John Finnen at Saint John's, Pittston. He was later transferred to Towanda where he assisted Reverend Charles Kelly. His first parochial charge was Troy, Pennsylvania. In 1887 he was made pastor at Ashley, where there was no church as yet. The artistic and beautiful Saint Leo's was built by the future Bishop Hoban in 1890 and in 1893 the rectory was constructed.

His consecration as Coadjutor Bishop took place in Saint Peter's Cathedral, March 22, 1896. Cardinal Satolli and Archbishop Ryan, who came to the celebration of the solemn services, were met at the Scranton station by eight thousand Scrantonians on the evening before the consecration and were escorted in procession to the episcopal residence. The carriage bearing the dignitaries was drawn by six white horses. Thousands of people lined the streets and the firmament was ablaze with fireworks as the procession moved on.

The next morning the Cathedral was the scene of a splendid and imposing ceremony. His Eminence, Cardinal Satolli, was the celebrant of the Pontifical Mass of consecration. He was attended by Bishop

Beaven of Springfield, Massachusetts, and Bishop McGovern of Harrisburg. The sermon was preached by Bishop Horstmann of Cleveland, Ohio. The following Bishops were in the sanctuary: Right Reverend C. A. Ludden of Syracuse, Right Reverend Richard Phelan of Pittsburg, Right Reverend T. S. Chatard of Indianapolis, Right Reverend Tobias Mullen of Erie, Right Reverend Bishop O'Hara of Scranton, and His Grace, Most Reverend Archbishop Ryan of Philadelphia.

The ode written for the occasion by a Sister of the Immaculate Heart was set to music by Professor Schilling of the Cathedral Choir.

O arise, thou elect of God, arise!
Put on thy strength in this the day of need
Go forth, and in the presence of the King,
Confess the doctrine of the ancient Creed.
The task of might must fall to mighty men,
If they completed, tell of welcome gain;
Go forth and let thy manhood speak aloud
The greatness that it seeks to hide in vain.

Hail, thou elect! hail, hail to thee!
A prince of Holy Church thou art,
A scion of a martyr race,
Whose glories never shall depart.

Thou art a priest, and by the Master's side
Hath walked and held communing on the way;
And all unconscious of divine intent,
Hath gathered wisdom for a riper day.
A man, God-taught, must rise to highest things,
His keener sight be swift to find the flaw,
His better judgment readily divine
The time of grace, the season of the law.

Hail, Bishop, hail! may courage dwell with thee,
And best befriend thy day of troubled thought.
From chaos did the Master lift the world,
And all the wonders that His hand hath wrought.
Nor less his power to rule through weakness here,
Be his great pleasure to exalt the man,
While over all he keepeth watch and ward,
They work to good the great, primeval plan.

The solemn ceremony made a deep impression on all who were privileged to witness it. It was a touching moment after the ceremony when the newly-consecrated Bishop passed from the sanctuary down the aisle to where his revered mother sat and paid to her his tribute of filial devotion. To the aged Bishop O'Hara also, the ceremony was deeply significant. The burden which he had so faithfully borne, he could now transfer to the secure shoulders of this worthy son of his choice just raised to the episcopal dignity and with the aged Simeon he could exclaim: "Now, O Lord, Thou mayest dismiss Thy servant in peace."

Last Years of Bishop O'Hara

Just before the close of his life a signal honor was paid to the venerable Bishop O'Hara. A brief from Rome announced to him his appointment as assistant at the Pontifical Throne of His Holiness, Pope Leo XIII. The brief was autographed by the Sovereign Pontiff.

Bishop O'Hara, at the time of the Coadjutor Bishop's consecration, was in his seventy-eighth year. A few years more were left to him of the serenity of old age and then, on the evening of February 3, 1899, the Cathe-

dral bells tolled out to the parish that the beloved Bishop O'Hara was no more. Many of the Sisters of the Immaculate Heart were present at the death of the dear father who for thirty-one years had been their guide and protector. There were few mourners in the vast throng at the Bishop's funeral who felt more than they the sentiment expressed by Right Reverend Bishop Horstmann in his eulogy of the departed:

"Father and dearest friend, I feel that your spirit is allowed to hover near us, now that we are here assembled before your earthly tenement of clay to implore God's mercy for the eternal repose of your soul. Could you speak, I know you would rebuke me, and your well-known voice would address me as ever: 'Ignatius, no words of praise for me; not praise but prayers.' I know, my dear Father in Christ, I ought not to speak words of praise, but suffer your boy to express even thus feebly his feelings and to lay his slight tribute on your coffin for God's glory and the edification of your people . . .

"Take up his mortal remains; carry them lovingly; lay them away tenderly in his tomb. Farewell, my Father. It will not be for long. I hope and pray we shall meet again in that heavenly Tabernacle of God, where God shall dwell with us and be our God forever; where we are promised that God shall wipe away all tears and that death shall be no more, nor mourning, nor crying, nor sorrow shall be more, for the former things shall have passed away. Farewell for the time. Farewell until we see each other once again never to be separated. As we pray for you, so do we commend our eternal salvation to your prayers, and above all the spiritual welfare of this your beloved Diocese of Scranton."

Death of Father Smulders

One year after the death of the beloved Bishop O'Hara, the founder of the Sisters of the Immaculate Heart of Mary in the Scranton Diocese, the whole community was cast into mourning for the death of their beloved "second founder," Father Smulders. They learned that he had passed away on April 4, 1900, in the Provincial House of the Redemptorists at Saint Louis, full of years and merit. Reverend Egidius Smulders, C.S.S.R., was born November 1, 1815, in Holland. Owing probably either to his mother's death or to her chronic illness, it was his aunt in Belgium who brought him up. She must have been an excellent and holy woman, for he never alluded to her during his life without bestowing great praise on her and expressing his gratitude towards her for all she had done for him.

He was attracted to the Congregation of the Most Holy Redeemer by the great renown of the Redemptorist Fathers in Belgium for their holiness and zeal and for their success as missionaries. Having applied for admission into the Congregation, he entered the Belgian Novitiate in 1839. He was admitted to his profession in December, 1840, and was ordained priest in September, 1843. During the following years he was thoroughly trained in the work of giving missions, under the ablest missionaries in Belgium. In 1847 he was sent to labor in the United States. In 1848 he was made Master of Novices, but a short time afterward was sent as Superior of the Monroe Community to replace Father Gilet. He remained at Monroe till 1855, when the Redemptorists were recalled. During that time he labored zealously, not only for the parishioners, but

also in attending to the numerous stations of dispersed Catholics throughout southern Michigan.

He was the first Redemptorist who gave missions in English in the United States. In 1858 when the Fathers then engaged in giving missions in English, left the Congregation in order to form the missionary Society of Saint Paul (Paulists) it devolved on Father Smulders to train thoroughly and form new bands of able missionaries to replace them. His labors were most successful. After giving a successful mission in New Orleans in the year 1860 he was providentially assigned to the New Orleans house just on the eve of the Civil War. In September, 1861, he was made chaplain of the Eighth Louisiana Regiment and accompanied it to the seat of war in Virginia. There he most conscientiously and zealously labored for the spiritual welfare, not only of his regiment but among soldiers and civilians wherever he had an opportunity. He was indefatigable and did not spare himself in his labors, or in acts of charity. The many boxes containing food, medicine and supplies that were sent to him from the Redemptorist House at Constance, were shared by him with the soldiers of his regiment or distributed among the sick and wounded in the hospitals around Richmond where Father Smulders ministered as long as the war lasted.

The homecoming of Father Smulders is graphically described in an old diary kept by the Brother Sacristan in the house at New Orleans. He writes:

"For some days the Fathers had known of General Lee's surrender. They were sitting one evening around their Superior talking sadly of the changing tides of events in the South when suddenly there was a knock at the door. Brother Louis opened it. At once his cry

rang through the house: 'Father Smulders! Father Sheeran! Our boys have come home!' And such a homecoming!"

The old Brother goes on to relate: "We looked into the faces of our two Fathers. Oh, how changed and pale and sad! They sat down as we gathered round them and the tears flowed down their cheeks as they told the story we already knew. 'All is lost. General Lee has surrendered. Our regiment is scattered and we made our way home on foot as best we could.' Their clothes were faded and torn and they looked more like beggars than like members of a great religious order. We got them a warm supper, but they could not eat for the choking tears and we all sat till far into the night, forgetful of rules as we listened to their story of hardships too great for words to tell, and how our brave Confederate boys bore themselves like true heroes in the hour of defeat and crushing sorrow, as they had done in the hours of triumph and victory.

" 'Indeed,' Father Smulders said, 'they were greater heroes in trial than they had ever been on victorious battlefields.' "

A few days later the diarist relates:

"We are all surprised at Father Smulders and Father Sheeran. We thought that perhaps their four years of freedom from the strict rules of religious life would have somewhat changed their character and that they would not be ready to yield that quick obedience of the religious life after years without its discipline and restraint. But no, they are the admiration of the Order. They rose the next morning and went about their duties just as though there had been no intermission or a long respite of four years without obedience to religious superiors. I saw Father Smulders sweep-

ing the kitchen and later busy at his desk in Saint Alphonsus School. And so with Father Sheeran. The Community is in admiration. The army life has done them no harm. They are the most obedient and humble men in the house."

In 1866 Father Smulders was one of the three Fathers appointed to found the Redemptorist House at Saint Louis. In 1881 he became the founder of the present Redemptorist House in Detroit. The success of this house has its beginning in his labors and the true Catholic spirit wherewith he labored to animate that Redemptorist Parish. He was beloved and revered by these people. Bishop Foley of Detroit had known Father Smulders for years and admired him for his great zeal and charity.

The last place he labored was in Saint Louis and there he performed the duties of his ministry even on the last day of his life. He gave instructions to the children in the school on the morning that he died.

Father Smulders had a very impressive appearance. His voice was strong and clear and his enunciation perfect. He preached slowly in a plain and simple style and made himself intelligible to all. His sermons and instructions were eminently practical, abounding in well-chosen illustrations, comparisons, and anecdotes. He delighted to instruct children, and knew how to make himself understood even by the youngest. After the example of Father Furness, C.S.S.R., the great missionary of children, he taught the children to sing their prayers, also parts of the catechism. He knew how to gain the attention of children and to make his teaching agreeable and pleasant to them.

He was a true Redemptorist, a devoted lover of his vocation, his Congregation, its Rules, special customs,

devotions and labors. He was all charity towards his confreres. As Superior, he evinced special and extraordinary charity towards his subjects, especially towards the sick and the weak, averring that it behooved a Superior by his charity to facilitate regular observance and render it acceptable to all. In all his actions he endeavored to do his duty without human respect or distinction of persons.

Mother Mary and a Number of Sisters Enter Eternity

Besides the loss of the distinguished prelates who did so much for the community of the Immaculate Heart, the Sisters had to suffer that of a score or more members of the Sisterhood and finally that of the beloved Superior, Mother Mary herself, during her term of office.

During the years 1890-1901, twenty-one Sisters received the crowns of eternal life. Sister Cecilia, who was Miss Hannah Desmond, was a native of Ireland and a musician of considerable ability. She died on the fourteenth of July, 1890. Sisters Alberta and Justine were both born in Carbondale and both had entered the convent at an early age. Sister Justine, who was Miss Theresa Finnegan before her entrance to the convent, was a young Sister of much promise and had been professed but a short time when her death occurred on November 11, 1893. Sister Alberta, Miss Elizabeth Lee, was professed in December, 1886, and died in January, 1893. Sister M. Martin Boland also died before her two years of professed noviceship were finished. She died at Laurel Hill Academy, Susquehanna, Pennsylvania, in such great esteem that during her funeral all the business of the town was suspended.

In 1894, Sisters Catherine and Bonaventure departed from this life. Sister M. Catherine, who was Miss Rose Harrington, died in July, when she had been professed but three years. To Sister M. Bonaventure, who died February 27, 1894, the call was welcome for she was a great sufferer. Sister M. Bonaventure, who was Miss Mary Dunnigan, was born in Philadelphia in 1841. At the age of eighteen she entered the novitiate at Saint Joseph's. She was in Philadelphia at the time of the foundation of the Scranton Diocese, but at the retirement of Sister M. Aloysius as mistress of novices, Sister Bonaventure came from Philadelphia to take her place. After serving the community as mistress of novices for three years, she was appointed superior at Saint Rose's. One who lived in close intimacy with her said: "Her good deeds, her examples of purity, piety, and charity will live as long as this generation remembers her sweet face and her kind words of encouragement." Sister Bonaventure died at Saint Cecilia's and her funeral was held from Saint Peter's Cathedral. The funeral sermon was preached by Very Reverend Father Finnen, V. G.

On the eve of Saint Michael's Feast in 1895, Sister M. Hyacinth, who had been superior at Saint John's, Pittston, for many years, died full of years and merit.

During the year 1896 three of our beloved Sisters were called home. They were Sisters Joachim, De Chantal, and Marcella. And in 1897 on the thirtieth of March, Sister M. Agatha Moran passed from earth to Heaven. Sisters Antoinette and Antonia died in the same year. Sisters Gerald and Bernadette went to their reward in 1898, and the year 1900 marked the call of their Divine Spouse to Sisters Mary Luke and Bene-

dict. On the eve of the annual retreat, August 14, 1901, Sister M. Basil Durkin went to her reward.

Good Friday of the year 1899 was an especially sorrowful day for the Sisters of the Immaculate Heart of Mary, for on that day they were made aware that their beloved Mother Mary was so near to the end of her earthly career that she had but a few days to live. She had been taken to the Moses Taylor Hospital where an examination revealed the presence of cancer. As there was no hope of her recovery she was brought back to Saint Cecilia's, where her remaining days were made as happy as possible. With lively faith she received the last sacraments and then calmly awaited the end. Earth and the things of earth no longer concerned her. She looked forward to the moment when she could surrender her soul to God. On the afternoon of April 13th her sufferings were at an end. An expression of deep calm overspread her face, the expression she wore in life, intensified; the holy, peaceful look giving the appearance that after the strife of life's little day, rest had come with eventide. By a fortunate circumstance it fell to the lot of Father McManus to preach her funeral sermon. Speaking of the close of her life in his eulogy he said:

"I will not dare enter the sanctuary of her thoughts when our Lord visited her, assuring her that though she should walk in the valley of death she should fear no evil for He, Christ, was with her. She who did everything with a big heart, what for her must have been her last Communion with her Divine Lord in the Sacrament of His love? Then was the decision and resolution of her youth rewarded when she said, 'I have left father and mother to follow Thee. Bring me to the promised treasures in Heaven.'"

Sister M. Crescentia Appointed Superior

After the death of Mother Mary, Sister M. Crescentia was appointed by Right Reverend Bishop Hoban to fill out Mother Mary's unexpired term. Mother Crescentia at once addressed herself to the carrying out of plans for a new mother house according to the intention of Mother Mary, who had initiated the work and secured the site on Seminary Heights. Plans were drawn and the ground broken for the new building, July 19, 1900. On November 3rd of the same year, the corner-stone was blessed and laid by the Right Reverend Bishop. With him were Reverend N. J. McManus of Holy Rosary, Reverend P. J. McManus of Saint Paul's, and Reverend J. A. O'Reilly of the Cathedral.

Over the main altar in the chapel at Mount Saint Mary's, the new mother house whither Mother Mary's work extended in plan, is a handsome Munich window, a memorial to her, wherein she is represented like her dear patroness, Mary Magdalen, at the feet of Jesus. It is a fitting witness to the culmination of her life-work, yet a word or two more about her loved Saint Cecilia's, deserves the honor of concluding her record.

July 2, 1897, marked the twenty-fifth anniversary of the opening of Saint Cecilia's. The event was commemorated by anticipation at the commencement of that year. The exercises were held on June 22nd in Saint Thomas' College Hall, the members of the class of 1897 being known as the Class of the Silver Jubilee. They were the Misses Honan, Nallin, Kearney, Gallagher, Donnelly, Gunster, Gillespie, Kane, Kilcullen, Ruddy, Lynn, and Righter. They presented the play



MOTHER M. CRESCENTIA

in honor of the occasion. At the close they placed the silver crowns they had worn, at the feet of Saint Cecilia. The statue presented by Mr. Albert Lewis of Bear Creek, Pennsylvania, to Saint Cecilia's some years previous was used for the occasion.

During Mother Mary's administration, Saint Cecilia's was enriched by many beautiful gifts, among them a magnificent painting, a copy of Hoffman's "Christ Teaching From the Boat," presented by Judge Handley. The original occupies the place of honor in the staircase corridor, or Treppenhalle, of the new National Gallery of Berlin. The copy presented to Saint Cecilia's is the work of J. P. Haegan. Judge Handley, who was himself an art connoisseur pronounced Mr. Haegan's work a faithful copy of the original. Besides being the finest conception of this incident in our Lord's life the picture presents the sunniest of scenes. As a composition it is remarkable for the harmonious arrangement and expression of its figures. It portrays a great variety of faces of absorbing interest. All appear to be eagerly drinking in the words of Him "Who spake as man never spake." A soft beauty like a spell of peace pervades the hazy sky which is reflected in the tranquil lake. As a study in color, lively, beautiful, yet soft, rich and poetical, it is most interesting. There is altogether a completeness of charm in Mr. Haegan's copy of the master-work.

Another gift, a work of art of its kind, is a statue of Saint Alphonsus presented by Mr. and Mrs. John O'Boyle in memory of two of their children. It was blessed, as was Mr. Lewis' gift, the statue of Saint Cecilia, by Right Reverend Bishop O'Hara.

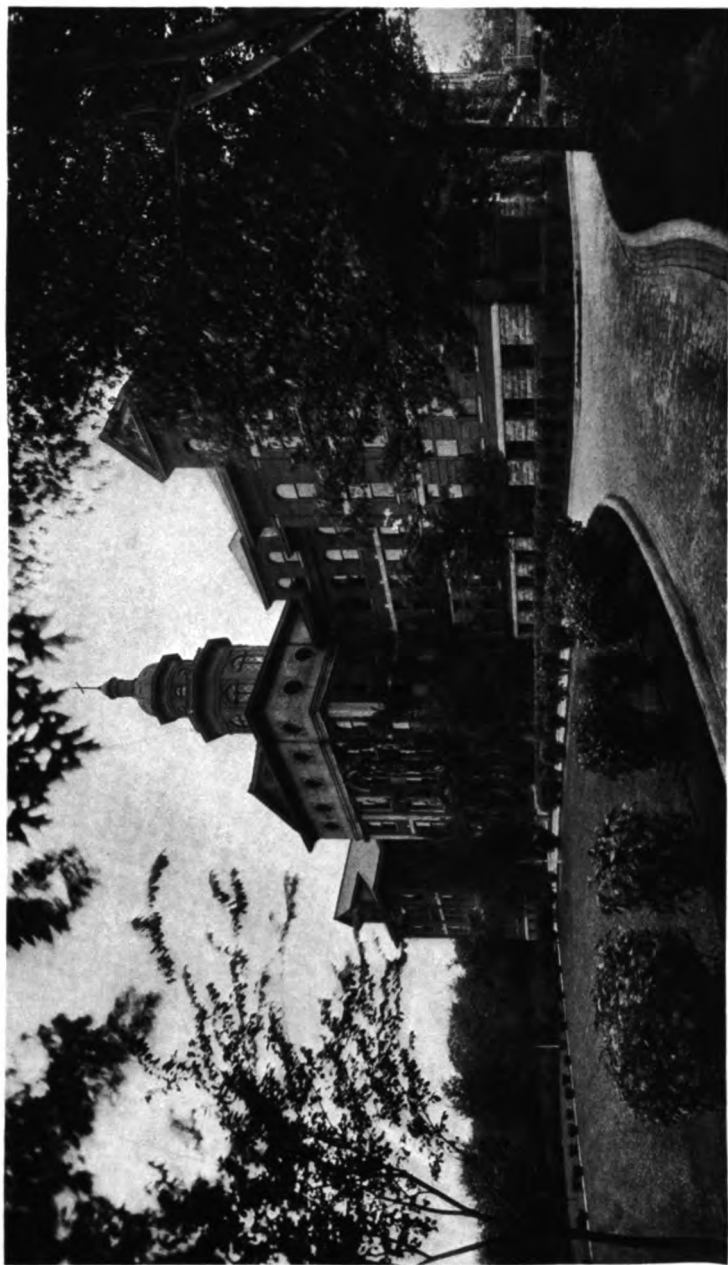
A gift which will always be kept in grateful memory at Saint Cecilia's is a handsome silk flag presented by

the Catholic Societies of the city with fitting ceremony. The flag was raised over Saint Cecilia's for the first time on Decoration Day in the year 1890. The students of the Academy, gowned in white with white yachting caps, and red, white, and blue ribbon banners were grouped in front of the building. Drawn up in line on Wyoming Avenue were Saint Leo's Battalion, Company C; the Phil Sheridan Rifles; the Saint John's T. A. B. Society of Pine Brook and the Forest Band. Right Reverend Bishop O'Hara, Reverend J. A. O'Reilly, Reverend M. J. Millane, Reverend J. A. McHugh, Reverend D. V. Driscoll, Reverend J. J. Mangan, Honorable John T. Connelly, J. J. O'Boyle, and the Grand Army Delegation, Messrs. Amsden, Gibbs, Preston, and Ormes, lent the honor of their presence to the occasion. Judge Connelly made the presentation address. Concluding he said:

"In behalf of the Academy, in behalf of the mother superior and Sisters, I present this institution with the emblem of civil right and liberty and freedom. Let its folds be uplifted by the free winds of heaven. May it be the sign of love, loyalty, and patriotism in every heart and home."

R. J. Murray, Esq., a former pupil of the academy, responded. Mr. Fred J. Amsden read the president's proclamation and the flag was then run up the staff amid the fanfare of bands and the strains of the "Star Spangled Banner."

At the close of Mother Mary's term, the "Flag of the Free" waved over fourteen convent schools of the Immaculate Heart of Mary in the Diocese of Scranton. In the period of thirty years which had elapsed since the foundation, membership in the Community had increased to the number of two hundred and twenty-



MARYWOOD COLLEGE, AND SEMINARY

four professed Sisters and twenty-nine novice Sisters.

Thus towards the end of the year 1901, the community governed by Mother M. Crescentia, who finished Mother Mary's term of office, was securely established on a firm basis. Fervor and zeal were on the increase, the fruition of the early years was becoming more abundant. Christian education was within the reach of nearly every child in the Scranton Diocese, and the first step had been taken to extend the work of the Immaculate Heart to the furthest coast of the United States. The frail shoot that had been transplanted in Scranton three decades before had taken deep root and was making strong offshoots of its own with Mother Mary, the first postulant to be received in the Scranton community, giving it direction in its sturdiest growth.

Mother Mary's name is inseparably linked with the progress of Saint Cecilia's, which is consecrated by the dearest memories and associations of the present congregation. Her deep piety, her gentle, sweet manner exercised a sway there that was irresistible. Her refinement excluded no detail in its growth and the ingenious charm of her government extended from the eldest Sister in the community to the least child in its care. She was a genius whose fine instincts developed without the formality of precept and on all sides, beneath her inspired touch, the community expanded.

Her successor, Mother M. Crescentia, brought to a happy culmination the blessed exuberance inaugurated at Saint Cecilia's by Mother Mary, and left the labor of the establishment of the new mother house, the building of which was begun by Mother M. Crescentia, to the newly elected superior, Mother M. Cyril, who succeeded Mother Mary in 1901.

IX. MOTHER M. CYRIL

The New Mother House

EVERYBODY felt that Mother Cyril was well-chosen to succeed Mother Mary. Her training by heroic guides amid the privations of early days, her experience as bursar, superior, and mistress of various schools, combined with her natural keenness and width of vision, fitted Mother Cyril admirably for the circumstance in which she was placed. The members of her council likewise had the wisdom and culture of experienced religious guides and so were equipped to complement her variously in the magnitude of her ambition for her beloved community. Mother Francis, who was appointed sister-assistant, had been for twelve years the mother superior of the Scranton foundation. Sister M. DeSales, who was appointed Sister bursar, had been markedly efficient in the discharge of the duties to which she had been previously assigned, and Sister M. Casimir, the newly-appointed mistress of novices, was imbued with the traditions and culture of the original community at Saint Joseph's. Sister M. Charles, who later succeeded Sister Casimir in the office of mistress of novices, had been and was to be the inspiration of many noble careers.

The completion of the new mother house and the payment of its immense debt was the task that con-



RIGHT REVEREND M. J. HOBAN, D.D.
Bishop of Scranton

fronted Mother Cyril at the beginning of her government. After the opening of the schools, Mother Cyril turned her attention immediately to the new building. Three or four times a week, and often every day, she contrived to find time to visit Mount Saint Mary's, and that, too, in spite of a street car strike and a long distance to be traversed on foot. This close supervision enabled her, as the work progressed, to make needed changes. In the plans as originally drawn there was no provision for finishing the uppermost floors, the building being so immense, or seemingly so at the time it was planned, that the use of these floors for many years to come was doubtful. But Mother Cyril judged otherwise and her judgment was not at fault. Before Mount Saint Mary's had been occupied two years every available room in the house had to be utilized.

In the midst of the work, the startling report was spread that the Lackawanna and Wyoming Valley Railroad Company were planning an extension between Scranton and Carbondale; that they had acquired the right of eminent domain and had already surveyed part of the route of the projected railroad through the grounds of Mount Saint Mary's. One can easily imagine the consternation of the Sisters when the news reached them. The community offered prayers that such a desecration of its beautiful work might be prevented and a promise was made to the Mother of God that a shrine in her honor as our Lady of Victory should be erected if the proposed route were not put through.

Mother Cyril then sought an interview with the officials of the road. She was courteously received, and laid before them her objections to their invasion of Mount Saint Mary's. Her pleadings met a favorable response and nothing more was heard of the railroad.

Three years after the opening of the mother house a beautiful grotto was dedicated to the honor of our Lady of Victory by Right Reverend Bishop Hoban. The thank-offering was made possible through the gift of two priests of the Scranton Diocese, the brothers Reverend Daniel Dunn and Reverend John Dunn. The beautiful procession which formed part of the dedicatory service has often been repeated. Each year on the last Sunday in May, the students, novices, and Sisters proceed to the shrine and there renew their gratitude with the coronation of our Lady. Repeatedly the shrine has been used as the Throne of our Eucharistic Lord during the solemn Corpus Christi processions held on the grounds of Mount Saint Mary's.

By September, 1902, the novitiate of Saint Rose's and the resident classes of Saint Cecilia's had made their abode in the new mother house. The vacancy of Saint Rose's novitiate made possible the establishment of a resident school there for small boys. Some changes and additions had to be made, important among the latter being a manual training department and the introduction of the Sloyd system of wood-working. At the end of the first year Saint Rose's boys sent an exhibition of chairs, tables, cabinets, and curios to be proudly displayed at Mount Saint Mary's for the public of Scranton. At Saint Cecilia's the elementary classes were transferred from the Infant Jesus Academy, a separate brick building which had been pronounced unsafe, to the main building, where the necessary changes were made to accommodate the lower grades.

The departing bands from Saint Cecilia's and Saint Rose's were not tearless on leaving the scenes of so many happy associations. They proceeded, early in the

morning of the eighth of September to the trackless wilderness which eighteen years of culture has since transformed into a foreground of trim box, eucalyptus, Spanish maple, Egyptian lily, and ivy from the Vatican gardens. These latter are gifts of our Right Reverend Bishop, sent by him from abroad to enhance the formal gardens at Mount Saint Mary's. The sun was just rising over the dark woods behind it when the future occupants of the new mother house on this eventful morning greeted its fields of golden-rod and daisies.

Sister Charles and her white-veiled novices met the Sisters as they entered the chapel. Later they were joined by other visitors from the convents in the city. When all were assembled, the Right Reverend Bishop began the celebration of the Holy Sacrifice. One can imagine with what intense fervor these favored ones received their Eucharistic Guest when He came to take possession of the tabernacle His daughters of the Immaculate Heart had prepared for Him, and how they implored Him to make it for them a home of purity, peace, and prayer. The professed Sisters who formed the new community were Mother Superior, Mother Francis, Sister M. DeSales, Sister M. Charles, Sister M. Genevieve, Sister M. Theresa, Sister M. Matilda, Sister M. Felicitas, Sister M. Elizabeth, Sister M. Blanche, Sister M. Immaculata, Sister M. Urban, Sister M. Joseph, Sister M. Borromeo, Sister M. Alphonsus, Sister M. Edmund, and Sister M. Inez. The following priests were present at the first Mass celebrated at Mount Saint Mary's: Reverend N. J. McManus, Reverend E. J. Melley, Reverend M. B. Donlin, Reverend M. E. Loftus, Reverend J. J. Moylan, Reverend J. A. O'Reilly, Reverend P. J. McManus, and Reverend J. J. Griffin. Reverend

Fathers McManus and Griffin were assistants to the Right Reverend Bishop.

After the Mass the entire assemblage formed in procession and went through every part of the house, the Bishop blessing each portion as they went. Returning to the main reception hall, the Bishop invoked a blessing at the foot of the great Crucifix on the work of Christian education about to be commenced. The new mother house was named Mount Saint Mary's of the Immaculate Conception.

Until the appointment of a resident chaplain for Mount Saint Mary's, the new convent was served by the priests of Saint Paul's. The first chaplain was the Reverend Father Fleming. He was succeeded by Reverend John Hurst and Reverend Edward Flood. Reverend J. A. Boyle, LL.D., at present holds the professorship of Latin and philosophy with the chaplaincy, in residence at Marywood College. In 1919 Reverend Doctor Boyle was appointed by our Right Reverend Bishop, as first Diocesan Superintendent of Catholic Schools. In December, 1920, our chaplain was honored with the presidency of the Catholic Education Association of Pennsylvania. The following account of his election is taken from the *Pittsburgh Gazette-Times* of December 30th.

"Sessions of the Catholic Educational Association, attended for two days by more than one thousand teachers of the State, closed yesterday afternoon with election of officers in Synod Hall, Craig Street. Today's session began with an address by the Reverend R. L. Hayes, D.D., first vice-president of the association and principal of the parochial schools here. Talks were made by Sister Eustachia of the Sisters of Mercy, the Reverend Gerard Bridge of the Catholic Univer-

sity, the Reverend Thomas E. Shields, the Reverend Thomas Bryson of Washington, the Reverend Damien Segourn of Loretto, and the Reverend James Carroll of Duquesne University. Father Felix of Herminie led the discussion.

"These officers were chosen : Honorary president, the Most Reverend Archbishop D. J. Dougherty (Cardinal) ; president, the Reverend Doctor Joseph Boyle of Scranton ; first vice-president, the Reverend Doctor R. L. Hayes of Pittsburg ; second vice-president, the Reverend John E. Flood, Philadelphia. Those elected to the executive committee are the Right Reverend Arch-Abbot Aurelius Stehle, O.S.B., Saint Vincent's College ; the Very Reverend M. A. Hehir, Duquesne University ; Father Damien Segourn, the Very Reverend William McNally, Philadelphia ; the Reverend Walter C. Tredtin, Philadelphia ; the Reverend P. M. Stieff, Harrisburg ; the Reverend Joseph Wherle, Erie ; the Reverend Urban Peters, Altoona."

Reorganization

Twenty years of direct development from the new mother house marks the educational organization of the Sisters of the Immaculate Heart in the Scranton Diocese, and those two decades form a new era in the history of the community. The small beginnings of its present greatness were laid in the first years at Mount Saint Mary's. Even the students felt their importance in making "safe and sound traditions," an expression that soon became current among them. The minims, too, had their share in what they precociously termed "establishing precedents."

Though the number of the resident students was

small at first, the organization then effected by their directress, Sister M. DeSales, has not been improved upon. The student body was divided into three circles according to age, the senior, junior, and minim. Each circle had its own directress, recreation places, dining hall, distinct apartments, and rules. There were few regulations except of a very general kind. Holidays were made the occasion of social entertainments, the regular school days, Monday to Friday, being devoted almost exclusively to study, while the Saturday and Sunday programme was diversified according to individual or group needs with shopping, amusements, special culture, correspondence, and small social amenities. The children were never allowed to go unchaperoned, by a Sister or someone appointed by her, beyond the convent grounds. Later a small handbook of general rules designated for the students further restrictions required by the growth in numbers. Handsomely inscribed motto cards placed in conspicuous places recalled the forgetful students to their obligations. Silence was observed throughout the convent except in places especially appointed for conversation or recreation.

In the matter of entertainment, dramatics and music soon became prominent. Plays in the original French, German and English—and Latin, Greek, and Irish in translation—were produced by the students. Such ambitious undertakings as Racine's "Esther" and "Les Demoiselles de Saint Cyr," or Schiller's "Die Jungfrau von Orleans," were very well carried and were better suited to the spirit of the training given at Mount Saint Mary's than lighter plays would have been. Since the beginning the scholastic spirit has prevailed over every other in the school life at the Mount and the distin-

guishing mark of a Marywood girl is a spiritual, scholarly attitude.

The development of music, dramatics and literature gave rise to various clubs through which many advantages have been enjoyed by the students. Reverend James W. Malone, J.C.D., Reverend Doctor Loughran, Reverend Lalor McLaughlin, Reverend Francis Donnelly, S.J., Reverend Father Gunn, S.J., Reverend John O'Rourke, S.J., Reverend Father McCorry, C.S.P., Reverend J. J. Griffin, Reverend J. Fagan, Reverend J. Mulholland, Reverend Andrew Brennan, S.T.D., Reverend E. Flood, The Christian Brothers of Saint Thomas' College, T. A. Daly, Seumas McManus, and many other noted lecturers and scholars contributed to the pleasure and instruction of an evening with discourses on such subjects as Thomas Kempis, Maria Theresa, Ruskin, Newman, Rome, The Coliseum, Hildebrand, and Thompson. Irish history, song, and literary clubs were established which resulted in friendships with various Irish societies in the vicinity and, through the coöperation of these societies, an extension of the activities of Mount Saint Mary's. For several years college scholarships were given by these societies to the students of the seminary. Recitals by foremost artists of various types helped the progress of the music circles until now the different student clubs are highly distinct and organized with all the externals and equipment leading to their separate ends.

The first public entertainment given at Mount Saint Mary's was a festal celebration in honor of Saint Michael, the patron of our Right Reverend Bishop. The celebration soon became a custom in which the following order is established with the prestige of twenty years. Our Right Reverend Bishop begins the

day with the celebration of Holy Mass in the chapel, and afterwards the holiday is spent as previously planned, until evening, when a dignified programme and audience mark the close. The feast is dearer to the Marywood girls than any scholastic holiday and its programme is rapidly passing into the ranks of more formal and elaborate entertainments.

The first formal exercises held at Mount Saint Mary's were those of the commencement of 1903. The Misses Nora Healey, Genevieve Connolly, Elizabeth Magee, Madeline Glynn, Margaret Jordan, and Isabel Mayock received academic honors, and Misses Jane Mongan and Sallie O'Donnell received commercial honors. Special distinctions were a gold medal of the school, a Christian Doctrine medal bearing the coat of arms of our Right Reverend Bishop and founded by him in memory of his mother; a prize of twenty-five dollars in gold, also the gift of the Bishop; a Newman prize essay medal, founded by Reverend J. J. Griffin; an elocution medal, founded by Mr. Hugh Jennings; a Latin medal, founded by Reverend Doctor Boyle; and a gold medal for letter-writing, founded by Reverend J. J. B. Feeley, LL.D. At this commencement the motto "Orare et Laborare," given to the students of Mount Saint Mary's by Right Reverend Bishop Hoban, was announced as the motto of the school. In connection with the exercises of the commencement, the audience had the pleasure of viewing the art and needlework of the students which was on display in the reception room.

After the first commencement the graduates were formed into the nucleus of the Mount Saint Mary's Alumnae Association. The Immaculate Heart Alumnae Association consisting of the graduates of the former mother house convent schools: Old Saint

Joseph's, Saint Mary's, Reading, and Saint Cecilia's were merged with the new Mount Saint Mary's Alumnae. Four of the Saint Joseph's and Reading graduates are still active members of the society. They are Mesdames J. Murrin, C. O'Neill, J. O'Boyle, and F. Gunster. The first officers of the Mount Saint Mary's Association were: Right Reverend M. J. Hoban, honorary president; Mrs. Anna O'Neill Boland, president; Mrs. Mary O'Donnell Carroll, treasurer; and Miss Mary Niland, secretary. These officers together with the Misses Kinney, Colligan and Barrett were appointed a committee to draw up a new constitution and by-laws. The first commencement exercises were held in the auditorium.

On two occasions later the exercises were held in the chapel with Mass Coram Episcopo and honors conferred by the Right Reverend Bishop. The speakers on these occasions were Reverend Father Halpin, Ph.D., of New Rochelle, and Right Reverend Bishop McDevitt of Harrisburg. The seminary baccalaureates have been honored by addresses from Reverend Doctor Shields, Reverend Doctor Pace, Reverend Doctor Guilday, and Right Reverend Bishop Shahan of the Catholic University; by Doctor J. J. Walsh and Frederick Paulding of New York City; Miss Helena Goessman of Amherst College, Reverend W. J. Gibson, and Reverend W. P. Kealey, S.T.D., of Scranton.

Among distinguished visitors in the early days of Mount Saint Mary's was Reverend John P. Chidwick, the hero of the Maine. In response to an address of welcome delivered by one of the students, Father Chidwick referred to the glamour attached to his heroic conduct, saying that if the searchlight were thrown on

the every-day life of any priest it would reveal deeds more grand and sacrifices far more heroic than his. Father Chidwick also paid a high compliment to the young ladies of the academy and congratulated them upon having as teachers the Sisters, whose hearts, he said, beat in unison with that of Jesus, the Source of all that is good and gentle. Reverend Father Chidwick was accompanied by the Reverend M. B. Donlin, Reverend Doctor Malone of the Cathedral, Reverend Father Urban of Saint Ann's Monastery, and Reverend Brothers Andrew and Gordian of Saint Thomas' College.

The coal strike of 1902-03 brought two eminent guests to Mount Saint Mary's. Right Reverend John Lancaster Spalding, D.D., of Peoria, Illinois, left to the Mount, besides the pleasant association of his visit, a full set of his works for the library. John Mitchell, labor leader and president of the United Mine Workers, accompanied by Reverend Father McManus, came on the day after the Christmas entertainment and was received by the assembled students, each of whom was introduced to him personally after an address and short programme of welcome. The great chief of American toilers requested a copy of the address that he might have it engrossed as a memento of his visit. His request was gladly granted.

Reverend John O'Rourke, S.J., came to Mount Saint Mary's as Retreat Master for the priests of the Scranton Diocese during the summer of 1904. The retreat was held in the new building, as a previous one had been held in the new Saint Cecilia's. A generous purse which the retreatants presented to Mother Cyril, enabled her to add to Mount Saint Mary's the beautiful verandas that now adorn it.



Saint Leo Convent,
Ashley, Pa.



Immaculate
Conception
Lock Haven, Pa.



Saint Leo
School,
Ashley, Pa.

The first students' retreat in the new academy was conducted by Reverend Father Felix, C.P. In the beginning the students' retreat and Forty Hours Devotion, which Mother Cyril obtained as a special privilege for Mount Saint Mary's, were held together, beginning on Palm Sunday and closing Wednesday morning. Later the retreat and Forty Hours were made distinct. The Forty Hours Devotion is now held in May. The privilege of Benediction of the Most Blessed Sacrament on all feast days of our Lord, His Blessed Mother and the Apostles, also during the month of May, was secured for Saint Mary's by Mother Cyril. The opportunity of following the Holy Week ceremonial, the keeping of the all-night vigil of Holy Thursday, and the Midnight Mass of Christmas have been also handed down by her as a priceless spiritual heritage to the Daughters of Mary Immaculate.

The first reception and profession held in the new mother house took place during the Christmas-tide. Three postulants, Miss Helen Smith as Sister M. Aloysius; Miss Mary McMahon as Sister M. Jamesina; and Miss Blanche Lavin as Sister M. Natalie received the holy habit. Two novices, Sister M. Nepomucene and Sister M. Redempta pronounced their holy vows. Twice a year since then the chapel of Mount Saint Mary's has been the scene of a like ceremony with ever-increasing bands of postulants and novices.

Jubilee Celebrations

Two jubilees stand out in the history of the year 1904, those of the spiritual mother of the Sisterhood in heaven and its spiritual father on earth. On December 8th the commemoration of the fiftieth anniversary of the

proclamation of the dogma of the Immaculate Conception was fittingly celebrated by the students of Marywood. On that day through Mount Saint Mary's

"For the dear Queen, fair songs of triumph broke;
The temple's dome was set with echoes free;
The sweetest strains of minstrelsy awoke
To welcome in her golden jubilee."

On May 22nd the silver anniversary of the ordination of our Right Reverend Bishop was celebrated. The members of the Alumnae held a dinner reception in honor of the occasion, and the greeting was extended by Miss Eva Barrett, who is now a religious of the Good Shepherd. The text of the greeting, handsomely engrossed, was presented to the Right Reverend Bishop. An allegorical representation of the Archangel Michael crowning the silver jubilee was the commemoration of the seminary seniors, enhanced by brilliant songs, gowns, and gifts of the entire student body. The sprightly opening chorus presenting the assembly of the spirits for the jubilee began:

"Time pointeth his finger,
No more may we linger
But gather together and
Jubilant be—
All joyously singing
As swiftly we're winging
Our way to the Court
Of a glad jubilee."

Several other jubilees, three golden ones among them, have since been celebrated at Mount Saint Mary's. The year 1908 marked the fiftieth anniversary

of the Apparition of our Lady at Lourdes and the coming of the Daughters of her Immaculate Heart to Pennsylvania. An original drama, "Our Lady of Lourdes," presented by the students, commemorated both occasions in the seminary. A beautiful full-size statue of Our Lady of the Immaculate Conception was presented by the students to enhance the realistic reproduction of the grotto wherein the story of her appearance as our Lady of Lourdes was enacted for the beholders. The statue now graces the centre alcove of the main reception hall.

The third golden jubilee and the first of its kind in the Scranton Diocese was the fiftieth anniversary of the profession of Sister M. Xavier Byrne in 1913. A Pontifical High Mass of thanksgiving was celebrated by the Right Reverend Bishop. The deacons of honor were Reverend J. J. Coroner and Reverend J. V. Hussie. The deacons of the Mass were Reverend D. J. Connor and Reverend J. A. Boyle. Reverend A. J. Brennan, S.T.D., was master of ceremonies, and Reverend P. J. Murphy was archpriest. In the sanctuary were Right Reverend Bishop Garvey, Very Reverend Monsignor Coffey, Reverend M. F. Crane, Reverend E. J. Melley, Reverend P. C. Winters, Reverend Hugh Geraghty, Reverend M. E. Loftus, Reverend E. J. Flood, and Reverend J. O'Neill. The jubilee sermon was preached by Right Reverend Bishop Hoban, who said in part:

"We are gathered here today for the purpose of offering congratulations to one who for fifty years has been a Bride of Christ. The event is unique in the history of the Congregation, for it is the first time that a Sister of the Immaculate Heart of Mary in this diocese has had the happy privilege of celebrating her

golden jubilee. Fifty years ago Sister Xavier offered herself to the service of Jesus Christ. Our country was then in the throes of Civil War. Fearful battles were being fought and for a time the fate of the nation hung in the balance.

"In the midst of these stirring events, Sister Xavier offered herself a willing volunteer in the army of the Lord, not for two or three years but for a life-time. Since that time our country has gained many material advantages, but has it gained morally? All over the country the cry goes up from our teachers, our judges, and our thinking men, 'why this fearful increase in crime among our young people?' And the answer is plain, 'because the teaching of ethics in our schools is neglected.'

"We Catholics owe a debt of gratitude to our teaching Sisterhoods who train both by word and example, and it is to such work that good Sister Xavier has devoted her life. Here before God's altar for fifty years her life has been lived in prayer and sacrifice. We therefore congratulate her on the happy completion of fifty years spent in the service of the Master and hope that the years that remain to her may be full of blessings."

Sister Xavier's cup of joy was filled to overflowing when Bishop Hoban announced the reception of a cablegram from Bishop Kennedy of the American College, Rome, stating that His Holiness Pope Pius X had sent her his blessing on her jubilee.

Sister Xavier is the daughter of the late Colonel Peter Byrne, at one time a prominent member of the Luzerne County Bar. She had the signal honor of receiving her first Holy Communion from the now Venerable Bishop Neumann of Philadelphia and of

attending the Academy of the Holy Cross at old Saint Joseph's—the cradle of the daughters of the Immaculate Heart—before the Sisters came to Pennsylvania. At the age of fifteen she applied for admission to the Sisterhood, but was not received, on account of her youth, for a year. As the winters at Saint Joseph's were very severe the younger postulants were sent to Reading to make their novitiate. Sister Xavier received the holy habit there from the hands of Bishop Wood, who also received her vows on the twenty-sixth of May, 1863. When Sister began her novitiate the community was confined to the great diocese of Philadelphia. Sister Xavier has watched the marvellous and ever-broadening sphere of the usefulness of her community until now it embraces the Dioceses of Altoona, Harrisburg, Pittsburg, Boise, Seattle, Spokane, Syracuse, Providence, R. I., and the Archdioceses of Oregon and New York, administered from the Scranton mother house. She is a precious link between the old and the new, and enjoys the united hope of the community that she will be spared long to perpetuate in her own person the spirit of the first foundation.

The first silver crowning held at Mount Saint Mary's commemorated the anniversary of Sister M. Matilda, who in the whole course of her life was never known to have infringed the law of charity. On the eighth of May, 1903, Sister Matilda commemorated the twenty-fifth year of her profession. Reverend Father Loftus celebrated the jubilee Mass in the chapel at seven o'clock. Two maids of honor, little seminary girls, preceded Mother Superior and Sister Matilda to the altar where Sister received her crown. On the following Sunday all the jubilarians of the community were entertained at the mother house, the programme of

entertainment being prepared by the students of the academy.

No account of the early years at Mount Saint Mary's would be complete without some mention of the debt of gratitude of the Sisters of the Immaculate Heart to the Right Reverend Bishop, the good priests, and people of the diocese. Spiritually and materially their assistance was never wanting, and if today Mount Saint Mary's enjoys a high standing among the educational institutions of the State, its position is due in great measure to the devoted Bishop, priests, and people it numbers among its benefactors.

To Right Reverend Bishop Hoban especially, Mount Saint Mary's should be everlastingly grateful. Since its beginning he has been solicitous for its advancement and has shown a deep and abiding interest in all that concerns it. At no small personal sacrifice he has found time during the years of its existence to encourage the work of the Sisters and students by his gracious and frequent presence and tutelage. Opening days, festals, entertainments, every date of importance in the history of Mount Saint Mary's has found our Right Reverend Bishop first among the honor guests. On one public occasion he facetiously styled himself "Professor Emeritus" at Marywood. With Reverend Father McGoldrick, our Right Reverend Bishop deservedly owns the distinction of professorship in the highest sense in the education of the Sisters of the Immaculate Heart of Mary and their students at Mount Saint Mary's. Once a week for several years he held classes in Sacred Scriptures for the novices and Sisters at the mother house. He developed an understanding of the inspired Word in a way that has influenced the teachers of the diocese, not only spiritually but even technically.

The Right Reverend Bishop, having travelled extensively in the Holy Land, developed with very careful detail many phases of the geography, history, philology, and philosophy of the Holy Gospels. Needed equipment, good maps and charts were procured at his suggestion.

His manner of imparting his instructions was like that of Father McGoldrick, a lesson in the art of teaching. Besides biblical studies and criticisms, our Right Reverend Bishop gave lectures at different times to the Sisters and students, embracing studies of the life of many countries in which he travelled, Egypt, Italy, Panama, the West Indies, far and wide over the continents. Perhaps one of the greatest pleasures inherent in the instructions of the Bishop were the rambles which the girls of the Mount had the privilege of making with him about the convent grounds for the study of the heavens. Many delightful episodes and incidents related by the Bishop in connection with these lessons in astronomy are cherished memories. The mere mention of the "sun-spot cycle" or the sight of the moon, Venus, Jupiter, Mars, Mercury in the darkened azure of studded stars, recalls the arrival of the Bishop, the adjustment of the telescope, the scanning of the heavens, the tour of the grounds, and the often rehearsed rime of the Ram and Bull, for the Bishop, with finger pointed upward, would invariably ask, "Which constellation comes next?"

Besides the gifts of exquisite personal culture which he generously shared with Mount Saint Mary's, the Right Reverend Bishop has made it a sharer in the finest fruits of other minds and souls. Specimens of art of all the lands he visited, are counted among the treasures of Mount Saint Mary's. Old paintings, books,

curious or rare collections of various kinds, adorn the parlors, libraries, and museums of Marywood. The Gran Duca Madonna and Guido Reni's "Saint Michael," the most precious paintings in the gallery of the main reception hall, are the gift of our Right Reverend Bishop, acquired upon his return from Italy. A silver plate, very large, but of remarkable refinement of workmanship, wrought in repousee and describing the Siege of Vienna stands on an easel in the college hall. On the walls of the same room are two beautiful etchings, hunting scenes wrought on silk. In the Bishop's suite are a fine old picture describing nuns at choir duty in the chapel of a mediaeval monastery, and a marble reproduction of Henri Chapu's "Jeanne D'Arc." These are all the gifts of the Right Reverend Bishop. Accessions to the museum of his bounty are numerous. The swimming pool is also his gift.

A newspaper article describing additions to the library speaks of many books presented by the Right Reverend Bishop. Among the most unique is one of the nine hundred and sixty-eight Latin books printed by the Elzivirs and distinguished for clearness and beauty of type. The little specimen of their art, "Philippi Cluverii Introductiones in Universam Geographium," is dated 1661 and is probably the work of Louis Elzvir, grandson of Louis the first printer, for it bears the third of the three imprints used by the Elzivirs, namely: "ex Officiam Elziviriana." Four other unique books are, a large Latin Bible dated 1527 and illustrated copiously and curiously; Cicero's "De Officiis," a Latin grammar dated 1648, and "Commentationes" of Q. Arconius Pedinus, printed in 1675. The Lateran Edition of the "Lives and Times of the Popes," by the Chevalier Artand de Montor, a number of notable French prints,

among them the poem "Mireio," a pastoral in twelve cantos, which some critics believe to be the most original poem of modern times, and especially a rare old Bible printed in 1527, about the time of Luther's appearance at the Diet of Worms, are gifts of our Right Reverend Bishop to the library. The chapel, too, has been enriched by the Bishop with many beautiful gifts. The Monstrance, the Ciborium and Chalice are precious vessels given in memory of his mother.

The Catholic Choral Club of which Reverend J. J. Loughran, S.T.D., was president, also gave generous assistance. After a concert given to the Sisters and students at Mount Saint Mary's, the club presented Mother Cyril with a check for \$100. The gift was followed later by another, the proceeds of a public concert at which the munificent sum of \$4,350 was realized. The check was presented to Mother Cyril by the Reverend J. J. Loughran, S.T.D.

When the debt on the building of Mount Saint Mary's had been paid, Mother Cyril began the adornment of the chapel. In the furnishing of the chapel, the Bishop, priests, and people were as notably liberal as they had been in the payment of the debt. The first marble altar erected at Mount Saint Mary's had been the gift of Reverend Dominic Landro and it was a gem of its kind, but when it was set up it was evident that it was out of proportion with the space it occupied. It was replaced by a larger altar, donated by the Coroner family as a memorial to their parents, with the following inscription: "This altar is given for the greater glory of God, and in loving memory of Patrick and Bridget Coroner by their children, Very Reverend Joseph J. Coroner, V.F., and Robert and Anna Wills." The side altars with their statues of our Blessed Lady

and Saint Joseph were erected in memory of Miss Margaret O'Reilly of Saint Joseph's by her brothers the Reverend M. I. O'Reilly, Reverend J. A. O'Reilly, and Reverend E. O'Reilly; and in memory of Reverend J. V. O'Reilly, the saintly pioneer priest of north-eastern Pennsylvania. These altars and statues are all of marble, the statue of the Blessed Virgin, an exquisite Carrara representation of the Immaculate Conception, being deemed worthy as a work of art of a place at the Saint Louis Exposition. The marble sanctuary rail is a gift of the Blessed Virgin's Sodality of Saint Peter's Cathedral, made at the suggestion of Reverend J. A. O'Reilly.

The splendid memorial organ erected by the Flynn family bears on one of its panels the following inscription: "To the praise and glory of Almighty God, in honor of His Immaculate Mother Mary, and in loving memory of their parents, John and Mary Flynn, this organ is given by their grateful children." A memorable recital marked the opening and blessing of this new organ on the first of May, 1911, which was followed by Benediction of the Most Blessed Sacrament and the singing of several Gregorian numbers. The organ is a three manual electric pipe organ built by the Ernest M. Skinner Company of Boston. Two sisters of the Flynn family, Mrs. Martin Walsh, and Mrs. M. A. Carroll presented to the chapel the magnificent marble statue of Saint Alphonsus and numerous altar and sanctuary furnishings. The stained glass windows that adorn the chapel are gifts of various donors. The Sacred Heart window was given by Marquis Maloney as a memorial to Mother Mary. The Crucifixion window is the gift of Mrs. Ellen O'Donnell in memory of her son. The Immaculate Conception window was

given by Mrs. Richard Caffrey, mother of Sister M. Nepomucene and Sister M. Columba. The Annunciation window was presented by the Dunlea family, of which Sister M. Irene and Father Dunlea are members, in memory of their mother, Mrs. Bridget Dunlea, and the Nativity window was given by Mr. and Mrs. William Rogan. Other windows are gifts of Reverend R. A. McAndrew, Reverend John Lally, Mrs. Ann O'Boyle, the Misses Kelly and Joyce. The Misses Murray, the sisters of Sister M. Eugene, were also donors.

The marble pedestal and statue of the Sacred Heart which occupy the niche beside the Blessed Virgin's altar were presented by Mr. and Mrs. James Griffin, the parents of Sister M. Generosa, and the Bethlehem grotto with the Nativity and Epiphany groups were given by Mrs. Matthew Loftus, the mother of Sister M. Matthew. The Stations of the Cross were donated by Mr. Fred Croghan and the carpet for the sanctuary, sacristy and main aisle was given by Mrs. Timothy Burke.

The chapel is a model of architectural beauty. It had been frescoed before its dedication by Mr. Cominelli, an artist who was at that time residing in Scranton. The auditorium was used as a chapel until the close of the first retreat in 1911. Before the second retreat the chapel, an artistic triumph declared by critics to be very fine, was open to view. The prevailing tints in the frescoing are ivory and gold with heavy gilding in scroll work and delicate tints in the other ornamental designs. The paintings are exceptionally beautiful, both in the perfection of their figures and in their exquisite coloring. On the ceiling is a superb copy of Murillo's "Immaculate Conception."

In the cupola over the main altar is a symbolic painting of Faith. Over the side altars are Hope and Charity. On the side walls are exquisite medallions of the Apostles in character. On either side of the main altar figures of Moses with the Tables of the Law and Saint John the Baptist are represented. The architectural theme of the chapel is Romanesque. The communion rail, altars, and statuary are sculptured in marble and onyx.

Dedication of the Chapel

The Apostolic Delegate, the Most Reverend Diomede Falconio, dedicated the chapel on Sunday, August 13th. On the morning of the twelfth he celebrated Holy Mass at Mount Saint Mary's and addressed the Sisters assembled for their annual retreat. "I am pleased," he said, "to find here this large community gathered together in the mother house. I learn that you are making your retreat to sum up the past year and to prepare yourselves again for the work of the coming year. I have become interested in you and I must say I am well pleased that I have seen the work you are doing. From all that I have gleaned since my arrival in this city, having visited the institutions in your charge, it seems to me that the blessing of God is upon your Community. You are doing God's special work and you are doing it well.

"Looking at the work you are doing, the question comes naturally, 'What will be the reward you shall receive?' The same question was placed before our Lord Jesus Christ by the holy Apostle Saint Peter. He took courage one day to address his Divine Master,

'Master, we have left all in this world, our wives, our children, and our homes. What shall be our reward?' Our Blessed Lord was pleased to answer, 'Amen, I say to you; that whoever shall leave his brothers, sisters, father, mother, and everything in this world to follow Me, shall receive a hundredfold and at the same time everlasting life.' The same comes to you from your Divine Lord Jesus Christ. The words He addressed to Saint Peter, he addresses to every one who follows Him. You have entered a religious community and become the Spouses of our Lord. You left all you had in this world and you have a right to expect the recompense of which our Lord speaks. You are a great spiritual family. The blessings of which our Lord speaks and which He promises to give to the religious who abandon the world to follow Him, those blessings you have already received in a measure in your religious life. A great many poor young women have been left in the world, to the trials of the world. Some of the blessings you experience are the advantages of community life, the counsels of superiors, the Sacraments, assistance from one another, and blessings which, therefore, people in the world are deprived of, and never enjoy.

"Besides these, our Lord speaks of an eternal reward. After this short life, no matter how dreadful it may be, you will have life everlasting. The possession of heaven in the company of the Saints and Angels, the Blessed Mother, and our Lord you will enjoy forever. You will always be in the presence of Jesus Christ. This is the consoling reward of the great sacrifice of leaving the world. See how Saint Francis of Assisi in a moment of grace, left all he had in the world, and following our Lord closely, became a great saint. This is the reason that Saint Clare, whose feast we celebrate

today, gave up everything that she had in this world and clothed herself in the religious garb in a convent, and there spent her life in mortification and prayer, and became a great saint.

"These promises of our Lord are a great consolation to you who have given up this world. Here in these great United States there is a great work being done, and yet to be done, in regard to the education of children. You are doing this work. Labor with zeal and while you train the mind of the child, produce in him a Christian character. It is of little use to teach our children, and labor with so much trouble in building up our schools, unless we train the children in the proper way, in soul, in character, to become good Catholics and good Christians. The religious communities of this country must do this work, or the children will attend the public schools. In training the children you must form their characters so that one day they will be strong Christians and an example to others. Therefore, I hope the blessing of God will be upon you, that you will prepare yourselves for this work and that you will do well this coming year. I ask the blessing of God upon the community. I will now impart to you the special blessing of the Holy Father, and ask you to receive one Holy Communion for my intention which is for the Holy Father. God bless you."

The next morning His Grace performed the impressive ceremony of dedication. He was assisted by Reverend Andrew J. Brennan, S.T.D., Chancellor of the Diocese, and the Reverend Thomas Galvin, C.S.S.R., of Saint Alphonsus' Church, New York City, who was conducting the retreat. The Sisters' choir sang the Gregorian Mass. Besides the Sisters there were present many of the friends and patrons of the community.

It was a day of great joy. The Sisters rejoiced in the happy privilege that was theirs of seeing the beautiful chapel, the fruit of their labors and sacrifices, dedicated to the service of their Divine Spouse. They also felt that it was a great honor to have the dedication performed by the Papal Delegate, the representative of the Holy Father himself. It was with hearts filled with deepest gratitude that they received from the venerable prelate at the close of the ceremony, the Papal blessing.

The honors that were conferred on His Grace after his return to Rome did not make him forget his devoted children of the Immaculate Heart. On March 20, 1912, he wrote:

ITALY, Piazza Cavour 17,
ROMA, March 20, 1912.

Reverend and dear Mother:

Under separate cover, I have sent by the same mail a document containing the blessing of the Holy Father signed by himself.

His Holiness, having been informed by me of the great work which you are doing for the proper education of our Catholic children has been highly pleased, and in order to encourage you still more he sends to you and to all of the Sisters under your jurisdiction, as well as to all your pupils and benefactors, his Apostolic Blessing.

I do not think I could send you a better Easter gift than this, and I have no doubt you will be pleased with it.

Please remember me in your prayers,
Yours in Jesus Christ,
D. CARDINAL FALCONIO.

When the blessing of the Holy Father arrived Mother Cyril hastened to express her own gratitude and the gratitude of the community to the Apostolic Delegate. In her letter of April 19th, she says:

To His Eminence,

MOST REVEREND D. CARDINAL FALCONIO.

Your Eminence:

With a heart full of gratitude, I write to assure you that the most precious Easter gifts I received were the blessing of our Holy Father and the kind letter of Your Eminence.

Both documents are to be framed and carefully preserved as mementoes of the great honors bestowed through you on our community. They will also serve to bring forth renewed efforts in behalf of the little ones in the extensive fold of our beloved Pope Pius X.

When you have an opportunity to speak to our Holy Father, kindly convey to him for us our assurance of sincere gratitude and deep appreciation of his pleasure in our work and his blessing thereon. Please tell him that his children at Mount Saint Mary's regard him with true filial devotion and that their prayers are ever with him.

To Your Eminence, we offer most cordial expressions of gratitude and the promise of daily prayers. We remember with fond affection the happy visit with which you honored us last summer.

Earnestly praying that the Holy Spirit may abide with you and guide you in all your undertakings, I am in the Immaculate Heart of Mary,

Gratefully and humbly yours,

MOTHER M. CYRIL.

FEAST OF SAINT LEO IX, *April 19, 1912.*

Institutes, Summer Schools and College Extension

The Apostolic Delegate had previously visited Mount Saint Mary's on the occasion of the opening of the first institute held for the Sisters in the new mother house. The Institute was formally opened by His Eminence. On the occasion of this first visit, Cardinal Falconio emphasized the contribution of the Catholic laity to the marvellous progress of Christian education. He spoke of the danger that menaces our country from those educated in what he termed "godless schools." He counselled the Sisters to keep in mind that in the teaching of youth their own personal sanctification was a factor that ought never to be lost sight of, and that their measure of success in moulding character would depend on their own progress in holiness.

Our Right Reverend Bishop then addressed the Sisters. Right Reverend Bishop McDevitt of Harrisburg, who was at that time superintendent of the Catholic schools of Philadelphia, made two important contributions to the institute. In his address, "The Religious Teacher, Her Duties and Privileges," he said among other things: "To keep teaching one must keep studying." "Tardiness and absenteeism should never be allowed in a school." "Culture is indispensable in a teacher." "Four evidences of a cultured man are: refined and gentle manner; power and habit of reflection; power of growth; and power to work with brain, tongue and hand." In his address on "Arithmetic," Father McDevitt emphasized the value of the study in developing the reasoning power of a child.

Reverend Francis Donnelly, S.J., of Saint Andrews-on-the-Hudson, lectured on "English Composition." Father Donnelly was in his early years a pupil of the

Sisters, Servants of the Immaculate Heart of Mary, and on the occasion of the Institute declared himself glad of the opportunity to turn the tables on his old teachers. His theory of imitation won many converts to his method, drawn by the fact that our best writers of English, notably Cardinal Newman, were at some period of their lives close imitators of the writers who had preceded them. Other instructors were Dr. Walter Reedy, Doctor N. Osborne, Miss Frances Dütting, Doctor Mason, Messrs. M. J. Redway, and C. Faust. During following institutes many changes were made in their conduct. There was less of theory and more of practice. The time was extended to four weeks and the Institute partook more and more of the nature of a summer school. One entire session was devoted to a particular study and the special branches of drawing, writing, expression, sight-singing, and similar subjects received considerable attention.

College extension work was rapidly pushed forward. Many of the secular colleges and universities opened their doors to the Sisters and Mother Cyril resolved to take advantage of their liberality. Two Sisters were sent to Harvard in the summer of 1905. Later, the Pennsylvania State College, at Mother Cyril's suggestion, opened a summer course for teachers. Many of our Sisters attended it. A splendidly furnished fraternity house was placed at their disposal. One of the rooms was used as a chapel, Bishop Garvey having graciously given permission for the reservation of the Blessed Sacrament. President Sparks of the faculty of the college, left nothing undone for the convenience of the Sisters. Many in attendance at State College had never seen Sisters and few had ever come in close contact with them. In all assemblies and classes the ability and manner of the Sisters disarmed

prejudice against them, and at the close of the summer school the idea of Sisterhoods in general had undergone a change for the better.

By this time the Catholic authorities were awaking to the fact that the Sisters were obliged to attend secular universities. They, therefore, began to make provision to accommodate them in their own institutions. The Catholic University admitted them to a summer session in 1911, and later opened a college for Sisters. The Sisters' colleges solved the problem of provision for the full college course for Sisters and New Rochelle and Trinity College accommodated candidates for the Sisterhood of Mount Saint Mary's in their regular college session. Mother M. Germaine and Sister M. Leo were in the first class of religious who graduated from the Catholic University with the degree of Bachelor of Arts. The degree was a rare honor then, for it was granted for the first time in four centuries by a Papal University to women. Later both these Sisters were honored with the Master's degree.

The Sisters engaged in teaching the lower grades were equipped with means of obtaining necessary certificates and everywhere in the scale of requirements from the primary to the college classes the teachers prepared themselves to meet the prescribed standards for teachers of their respective grades. It may well be boasted of Mother Cyril's foresight that more than eighty per cent. of the five hundred teachers in the Scranton Community of Sisters, Servants of the Immaculate Heart of Mary, are fully certified and trained for the work they are doing. A very large percentage of these religious teachers hold degrees from colleges and universities of international standing.

Many evidences of the Sisters' extensive work outside

of the classroom are reflected therein. The records of Mount Saint Mary's are replete with commendations of the progress of the pupils. The correspondence in regard to the application of the Sisters for registration as a first class high school by the New York State Board of Regents, which application was favorably considered, shows the esteem in which the inspector, Mr. H. W. De Groot, held the accomplishments of the seminarians. The correspondence follows:

11 LINDEN AVE., BROOKLYN, N. Y.,
November 15, 1906.

To the Principal of MOUNT SAINT MARY'S SEMINARY,
Scranton, Pa.

Dear Madam:

You may possibly remember a visit made at your seminary some two years ago by an inspector of the New York State Education Department. Now that aforesaid inspector recalls with pleasure some of the things he saw on his visit.

Among other things I remember very distinctly the excellence of your work in penmanship and I am venturing to ask a favor. I shall greatly appreciate the kindness if you will send me a sample sheet of writing done by each pupil in your school, such work to include all departments.

I am desirous of submitting the work of the high school department to the principal of a large city school. He has expressed a desire to see the work of a school which I told him was excellent.

Each paper should show the name of the writer and the department.

In case that you decide that it will be possible to

grant this favor, kindly forward to me at my present address with express charges unpaid.

There is no special need of haste. Thanking you in advance for the courtesy of a reply and wishing you a continuation of success, I am,

Very truly yours,
H. W. DE GROOT.

The exhibit was prepared and sent. It was placed on display in a girls' technical high school where visitors from Scranton were pleased to find it attracting considerable attention. Mr. De Groot acknowledged the work in the following letter:

11 LINDEN AVE., BROOKLYN, N. Y.
December 8, 1906.

MOTHER M. CYRIL,
Mount Saint Mary's Seminary,
Scranton, Pa.

Dear Madam:

I have received your letter and hasten to reply. I appreciate greatly the exhibit of penmanship which you prepared for me. As an exhibit of the entire work of an entire school it is the best I have ever seen. I congratulate you on the splendid showing.

I might add that wherever I have shown the exhibit it has been greatly admired. Wishing you a continuance of success for your school and thanking you heartily for your trouble in this matter, I remain,

Very sincerely yours,
H. W. DE GROOT.

The students of penmanship at Mount Saint Mary's had previously won distinction for good work in the art

of writing, through the honors offered by the Palmer Company of New York to the schools using the Palmer Method. On two occasions the gold medal for the best work submitted was awarded to Mount Saint Mary's.

Development along musical lines also has been distinguished at the mother house and in the branch houses. In August, 1906, shortly after the issuance of the *Motu Proprio* by Pope Pius X, Mother Cyril inaugurated an Institute for the study of Church Music. It was opened under the auspices of the Right Reverend Bishop and under the direction of Reverend J. M. Petter, Director of Music at Saint Bernard's Seminary, Rochester, N. Y. Father Petter had made a special study of plain chant in different schools in Europe, notably at Ratisbonne, Rome, and Solesmes. He also visited many celebrated Benedictine abbeys on the continent and in England. Sister M. Alphonsus continued the splendid work initiated by Father Petter and in a few years had organized exceptional choirs among the Sisters and the pupils of the seminary. Sister M. Alphonsus and Sister M. Matthew studied privately with the Benedictines in the West, and left the work of congregational singing so well established that all the chapel services are now sung in Gregorian chant. The successive Sisters in the music department at Mount Saint Mary's have taken special pride in the development of Church music. The most renowned authorities on the subject have lent their talent to its furtherance and the Sisters have accepted their best methods. Dom Gatard, Dom Gregory, and Monsieur Bonnet, the most unique artists in the world, gave lectures and recitals to the students of Marywood, and Professor Harold Becket Gibbs, the American

authority, became professor of Church music when Marywood College was chartered.

In other phases of musical study a high eminence has been attained by the Sisters through the medium of Mother Cyril who urged them to secure degrees in various musical branches from the State universities and leading conservatories. Many degrees from the Universities of Pennsylvania and Chicago are in the possession of the Sisters teaching music in the schools of the Scranton Diocese and at Marywood, following the work which Mother Cyril caused to be initiated. Besides her close supervision of the spiritual and secular culture of her Sisters and of those in their charge, Mother Cyril found time and means to extend the field of her own and the Sisters activities to several new dioceses.

*Mother Cyril's Re-election and Opening of
New Schools*

On August 9, 1907, Mother Cyril was re-elected to the superiorship. In the re-organization of the council, Sister M. Germaine was elected to succeed Mother Francis, Sister M. DeSales was retained in the office of bursar, and Sister M. Pius was elected mistress of novices. Sister M. Gonzaga was appointed to succeed Sister Germaine as examiner of schools.

After the business incident to the opening of the school session had been disposed of, Mother Cyril turned her attention to the many applications that had come in for Sisters to take charge of new schools.

A second call from the West came in 1903. Reverend Father Hughes, who had so cordially welcomed the "Blue Sisters" when they had come to open Tilla-

mook, was now in charge of Saint Lawrence's Parish, Portland, Oregon. His first care was to erect a parochial school, and when it was finished he applied to the mother house at Scranton for Sisters. It had been determined some time before to close Saint Alphonsus' Academy, Tillamook, and transfer the Sisters to other missions. Some were sent to Saint Lawrence's, which opened in September, and others to Coeur d'Alene, Idaho, which was also opened the same year. Sister M. Sebastian was sent to Saint Lawrence's as superior. With her were associated Sister M. Petronilla, Sister M. William, and Sister M. Zita. Already the work done in this far distant mission has borne fruit in a number of vocations.

The history of the Immaculate Heart Academy of Coeur d'Alene, Idaho, is a history of self-sacrifice and persevering efforts on the part of the pastor of Saint Thomas' Church, Reverend J. Purcell, to secure for the children of his parish the benefits of a Christian education. In 1901 he came east to Philadelphia, and while there secured a promise that a community of Sisters would go to Coeur d'Alene the following August. Relying on the assurances then given him, Father Purcell went to Washington, D. C., where through the good offices of Senators Dubois and Heitfield, he obtained the lease of the old military hospital at Fort Sherman. Father Purcell made preparations to convert it into a school, but the Sisters from Philadelphia were unable to come as they had promised in August of that year and the project was abandoned. The next year a community of Sisters from Belgium offered to take charge of the school in Coeur d'Alene, but Father Purcell, before accepting their services, resolved to make another attempt to secure the services

of the Sisters of the Immaculate Heart of Mary. He made a second trip east, this time making application to the mother house of the Immaculate Heart Sisters in Scranton. Mother Cyril promised him four Sisters and assured him that they would set out at once. The Sisters arrived in Coeur d'Alene on the fifteenth of September, 1903. Sister M. Clement was appointed superior. With her were associated Sister M. Dositheus, Sister M. Justine, and Sister M. Marie. They opened school in a one story frame structure. The Sisters occupied the pastoral residence which Father Purcell had vacated. Before two years the number of pupils had increased five-fold and more room was absolutely necessary.

A month before the arrival of the Sisters in Coeur d'Alene, Major J. J. O'Brien had donated to the community a block of land. This valuable piece of property is situated in the heart of Coeur d'Alene, "The beauty spot of the West." On October 15, 1903, shortly after the arrival of the Sisters, Father Purcell, acting on behalf of the donor, Major O'Brien, delivered the deed of the land to Mother Cyril. When the school had outgrown its first quarters, plans were drawn to erect a splendid brick structure on this land, but the financial burden seemed at the time more than the school could shoulder, and the project was given up.

Fortunately at this time the Government at Washington ordered the sale at public auction of the Fort Sherman buildings and property. The Sisters secured the hospital for a temporary school and the building in two sections was moved to its present location. Renovations and alterations changed somewhat the "Landmark of the Garrison," but fresh paint only enhanced the

effect of the exterior glistening white among the tall pines. The addition of a belfry surmounted by a gilt cross gave the military building a convent-like appearance. Within the belfry swings a large bell, "the clock of the neighborhood." This bell is the gift of Right Reverend Monsignor Coffey of Saint Rose's, Carbon-dale, Pennsylvania. The name of Immaculate Heart Academy was given to the school when it was removed to the new building.

Despite the fact that this large building was placed on a basement foundation making three stories in all, the cry was once more sent forth for more room. This time the opera house of the garrison was taken over the route on rollers as the former hospital had been. This building was the gift of a kind friend. The lower floor was made ready for school work, the upper was reserved for assembly purposes. Later as the school kept growing the assembly room was also used for school purposes.

The Academy of the Immaculate Heart is now a flourishing resident and day school. The people have on many occasions testified their appreciation of the good work accomplished by the Sisters, and have been most bountiful in their benefactions to the community. Major O'Brien, in addition to the block of land donated to the Sisters, has also given valuable house furnishings, a piano valued at one thousand dollars, and a money gift of twelve hundred dollars. City lots were donated by Mr. and Mrs. E. Welsh and Mr. T. Fitzpatrick. To Father Purcell the community is deeply indebted in spiritual as well as in temporal matters. The Redemptorists who are now in charge of the parish look upon the Immaculate Heart Academy as a valuable aid in their work and are most zealous in promoting its inter-



Saint Alphonsus
Convent,
New York City



Saint Alphonsus School,
New York City



Immaculate Heart Academy, Coeur d'Alene, Idaho

ests. The Academy in Coeur d'Alene has already sent to Mount Saint Mary's many splendid postulants, a number of whom, since profession, have returned to labor in the schools of the West.

To Sister M. Clement Kearns, its first superior, much of the success of the mission at Coeur d'Alene is due. With the exception of two years spent in the East as superior of Saint Rose Academy, Carbondale, Sister M. Clement directed the community of Coeur d'Alene from the time of her appointment until her lamented death on February 14, 1921. For her worth and work as a religious and educator, she was held in the highest esteem in Coeur d'Alene.

The next mission opened in the West was that of Saint Joseph's Parish, Spokane, Washington. Father De Kanter, the pastor, had built a convent and parochial school combined, a substantial three story brick structure with white stone trimmings. A band of Sisters was sent there during the summer of 1905 and the school was opened on September 8th. Sister M. Loyola was appointed superior. With her were associated Sister M. Anselm, Sister M. Catherina, Sister M. Luigi and Sister M. Mechtilde.

This mission later was to be sanctified by the death of Sister M. Espiritu Kennedy. Sister M. Espiritu was one of the first fruits of the western mission, having been before her entrance into the novitiate a pupil of the Immaculate Heart Academy, Coeur d'Alene. After her profession her health began to decline. It was thought that her native air might benefit her and Sister Espiritu was sent to Saint Joseph's, Spokane. The change benefitted her greatly and there was every reason to hope that her health would be completely restored. She was suddenly taken ill, however, in

January, 1920, and only lived a short time after receiving the last Sacraments. Sister M. Espiritu was a young religious of bright promise and was greatly loved for her generosity of soul. It was hoped until the end of her life that she would one day return to the harvests in the East, where, as in the West, the laborers are all too few.

The last mission to be opened in the West was that of Saint Andrew's, Portland. The priest in charge of Saint Andrew's was Reverend Thomas Kiernan, who before his appointment had been assistant at Saint Lawrence's. The mission was opened September 8, 1903. Sister M. Loyola was appointed superior. With her were Sister M. Alacoque, Sister M. Irma, and Sister M. Benedict, who formed the first community at Saint Andrew's.

During her last visit to the West, Mother Germaine on behalf of the community, purchased two valuable lots in Laurelhurst in the suburbs of Portland. In 1920, Mr. Gorman generously donated to the Sisters of the Immaculate Heart two lots on the far-famed Columbia Highway.

Opening of Saint John's Home, Altoona

When Right Reverend Eugene A. Garvey, D.D., was installed Bishop of the new Diocese of Altoona on September 24, 1901, one of the first projects that engaged his attention was that of providing for the orphans of his diocese. It is not too much to say that this work was for him a work of predilection. He was not satisfied to raise the money in the usual way through letters addressed to the pastors calling for collections in the different parishes. He himself traversed the

diocese, visiting every parish and personally appealing to every one from whom he believed he had reason to expect a donation above the ordinary. The Bishop's personal soliciting netted nearly half of the whole sum collected. It was not long until he found himself in a position to build. He had his theories about orphans and how they should be cared for. He considered nothing too good for these "Wards of the Diocese," and the magnificent gray stone structure that crowns the plateau of the beautiful summit near Cresson bears eloquent testimony to the kind heart of this true Father of his diocese. There were no back stairs in this beautiful new home. "The orphans were children in their Father's house and as children they had a right to every portion of it. They were never to be relegated to the back."

To the Sisters of the Immaculate Heart, with whom Bishop Garvey had been associated for nearly forty years in the work of the schools, was entrusted the care of the orphans. The Sisters gladly accepted the trust and on January 4, 1909, the Sisters appointed left Mount Saint Mary's to take up the work. They were Sister M. Irene, Superior; Sister M. Ann, Sister M. Antoinette, Sister M. Huberta, and Sister M. Teresina.

When the Sisters arrived at Cresson, they were met by the Right Reverend Bishop, the Reverend Fathers Garvin, Farren, and Munley, and welcomed to their new home. They found a perfectly appointed house which the good ladies of the Summit had put in readiness for them.

Saint John's Home was built for boys, but until the erection of the new orphanage for girls, Saint John's accommodated both boys and girls. The work proved a success from the beginning and the health

enjoyed by the children has become proverbial. The location is an ideal one for a home. There is plenty of ground around it and ample space for outdoor recreation. Recently the generous Knights of Columbus fitted up the campus with a complete playground apparatus.

Bishop Garvey visited the orphans frequently and interested himself in every detail of their daily life. He took a special interest in each child, and when he interested others in his orphans his appeals were never made in vain. The highest praise that the good Bishop could bestow upon one of his flock was to say, "He was good to the orphans." His gratitude to the Sisters who took care of his orphans was boundless, and he never lost an opportunity of expressing it.

He himself prepared for death our dear Sister M. Ludwina Leonard who, after many years of faithful service, died at Saint John's Home on the Feast of Saint Joseph, March 19, 1919. In the sorrow that Sister M. Ludwina's death occasioned there was mingled much spiritual joy. All felt that hers was a blessed death and that the grace of dying on the feast day of the blessed patron of a happy death was an answer to prayer. About a week before her death Sister M. Ludwina was given an offering. She asked permission to have a Mass said in honor of Saint Joseph for the grace of a happy death. When Sister was taken ill no alarm was felt by the Sisters at Saint John's Home until she asked for the last Sacraments. After the last Sacraments were administered she assured the Bishop that she did not fear death and that she looked forward with gladness to her meeting with God. Peaceful and contented she calmly met the end.

On May 13, 1920, the Bishop officiated at the funeral



The Saint Mary
Home,
Cresson, Pa.



Casa Regina,
Altoona, Pa.



The Saint John Home, Cresson, Pa.

of Sister Mary Ethelbert Hevern, a young religious of much promise. She had been early orphaned and was one of the first to be admitted to Saint John's. The good Bishop was overjoyed when she made known to him her desire to become a religious. She was admitted to the novitiate at Mount Saint Mary's and after her profession was sent to Saint John's. In his funeral sermon the Bishop eulogized her pure and innocent life and expressed the hope that many of the girls of Saint Mary's would follow in her footsteps.

Many of the first schools opened during Mother Cyril's term as superior were in the Altoona Diocese. Two of them, the Immaculate Conception School at Lock Haven and Saint Joseph's School at Renovo, had previously been in charge of the Sisters of Mercy of the Harrisburg mother house. When they were withdrawn and Reverend Father Codori, the pastor at Lock Haven, applied for the Sisters of the Immaculate Heart, Mother Cyril was glad to send five Sisters with Sister M. Edward as superior, to re-open the school in January, 1902. The convent, a large and commodious building, had formerly been a boarding school. There was in it much unoccupied room, and when the Central State Normal School at Lock Haven offered to serve the Sisters with diplomas when they should have finished the prescribed course, Mother Cyril saw her opportunity to open in the Lock Haven convent a course of studies. Many postulants were sent to Lock Haven to be trained as teachers. They were cordially welcomed by the faculty and students at the Normal School and were no small source of wonder to them at first. The residents of the Normal School could not understand how young women could so willingly forego everything that youth would natur-

ally seek, and identify themselves with a manner of life so different from what others would conceive to be desirable. The postulants were held in the highest esteem, nevertheless, and their influence on the moral tone of the school was marked. The school at Lock Haven is at present under the capable direction of the Reverend W. Davies.

Saint Joseph's School, Renovo, was opened in September, 1902. When the new Diocese of Altoona was formed in 1901, Renovo, which formerly belonged to the Harrisburg Diocese, was included in the Altoona Diocese, and the Sisters of Mercy were recalled to the mother house in Harrisburg. The pastor, Reverend J. J. Ludden, then applied for the Sisters of the Immaculate Heart of Mary. The mission was accepted and the mission band composed of Sister M. Irene as superior, Sister M. Raphael, Sister M. Gerard, Sister M. Matthew, Sister M. Romaine and Sister M. Nepomucene re-opened the school. They found it in a flourishing condition and the pupils well trained. Under those circumstances the task of continuing along the lines laid down by their predecessors was a comparatively easy one. In May, 1910, Reverend Father Ludden began the foundation of a new parochial school. The corner-stone was laid August 16th. It was dedicated May 30, 1911, Right Reverend Bishop E. Garvey presiding at the dedication. He was assisted by the pastor, Reverend J. J. Ludden, his curate, Reverend Father Fox, and Reverend Father Gibbons of the Buffalo Diocese. Many prominent gentlemen of the town were present at the dedication, among them the Honorable Harry Alvan Hill and John P. Dwyer, who made addresses. Under Father Ludden's successor, Reverend Peter Fox, the grades have been raised, new equip-

ment furnished, and new laboratories installed. Saint Joseph's High School was inspected in April, 1920, by the Bureau of Professional Education. The result of the inspection was satisfactory and the high school is now fully accredited.

The same year, 1908, the Reverend P. Vereker of Saint Mary's Parish, Hollidaysburg, at the suggestion of the Right Reverend Eugene Garvey, Bishop of Altoona, asked for the Sisters of the Immaculate Heart to take charge of his school, as the Sisters of Saint Joseph who had been there were being withdrawn. His request was granted. This school enjoys the distinction of being one of the oldest parochial schools in the State. It was opened in 1850, with the Sisters of Mercy as its first teachers. They were succeeded by the Sisters of Saint Joseph. The Sisters of the Immaculate Heart re-opened Saint Mary's in September, 1908. Sister M. Stanislaus was appointed superior. With her were associated Sisters M. Laurencia, M. Isabel, M. Donald, and M. Mechtilda.

In 1910 the Sisters of the Immaculate Heart were asked to take charge of the parochial school of our Lady of Mount Carmel in Altoona. Right Reverend Bishop Garvey had recently formed a new parish in the heart of the Italian District of Altoona and had given the charge of the parish to the Fathers of the Third Order Regulars of Saint Francis. The Very Reverend Jerome Zazzara, T.O.R., D.D., who was at the time Provincial of the Order, was appointed pastor. He built a parochial school, and at Bishop Garvey's suggestion applied for the Sisters of the Immaculate Heart. The work was entrusted to Sister M. Edward, who with Sister M. Henrietta, Sister M. Dositheus, Sister M. Leonard, Sister M. Cosmas, Sister M.

Immaculate, Sister Anna Maria, and Sister M. Stephanie arrived in Altoona on August 21, 1911.

The school was opened in September, 1911. The opening Mass was celebrated by the Right Reverend Bishop. Three hundred pupils were enrolled on opening day. The school proved inadequate to accommodate the ever-increasing number, and a new school more modern in its appointments, was erected in the second year.

In 1914, Father Zazzara opened a free Catholic high school. The school is doing good work and according to the testimony of Father Zazzara himself, it is saving hundreds of Italian children to the Faith.

Saint Patrick's School, Spangler, was opened September, 1912. Though not a Benedictine Parish, Saint Patrick's is in the midst of the beautiful country that for years, has been sanctified by the presence of Benedictine Monks. The region is intensely Catholic and Saint Patrick's Parochial School is flourishing. This mission was opened by the following Sisters: Sister M. Bernardine, superior, Sister M. Justina, Sister M. Nazaretta, Sister M. Uriel, and Sister M. Celsus. The formal opening took place September 12th. Mass was celebrated by the Right Reverend Eugene Garvey, who also preached on Christian education.

Reverend P. F. Corcoran, pastor of Saint Patrick's, had from the beginning a commercial high school. It is now his ambition to add the classical course and secure recognition from the State.

Another school opened in the Harrisburg Diocese, is Saint Joseph's, at Danville, Pennsylvania. The school had been for many years under the direction of the Sisters of Mercy. When they were withdrawn, the pastor, Reverend Michael O'Reilly, applied for the



Mount Carmel,
Altoona, Pa.



Immaculate
Conception,
West Pittston, Pa.



Saint Mary,
Hollidaysburg, Pa.

Sisters of the Immaculate Heart. Father O'Reilly was a nephew of Reverend John Vincent O'Reilly, to whom the Sisters of the Immaculate Heart owe so much. Father O'Reilly's request was readily granted and Sister M. Stanislaus with a band of Sisters opened the mission in September, 1903. Father O'Reilly, who had known the Sisters of the Immaculate Heart from his boyhood, proved himself a devoted friend to the community until his lamented death on March 12, 1908.

Saint Joseph's has always been fortunate in having zealous priests to direct its destinies. Both the late lamented Reverend A. J. McCann, and the present zealous pastor, Very Reverend T. F. X. Dougherty, have made the school interests of paramount importance in the parish.

When, as early as 1859, Saint John's Parish in Bellefonte, in charge of the Benedictines, was desirous of opening a school, application was made for Sisters of the Immaculate Heart, but financial difficulties prevented the carrying out of the plan. Later, a community of Sisters from the mother house of the Immaculate Heart at West Chester opened a school in the parish. This was continued until 1903, when they were recalled. The pastor, the Very Reverend Patrick A. McArdle, V.F., acting on the advice of Bishop Garvey, applied to the mother house at Scranton for Sisters. Before accepting the mission, Mother Cyril visited Bellefonte. She found the school accommodations suitable enough, but the convent was in such a dilapidated condition that Mother felt living there would endanger the health of the Sisters. She made it very clear to Father McArdle that she could not consent to allow the Sisters to go to Bellefonte unless a better dwelling were provided. He was won by her

arguments. The old convent was torn down and the present beautiful convent of stone and brick was erected in its place. No one was prouder of the new convent than the venerable pastor himself. During his lifetime, he proved himself a devoted friend to the Sisters. His worthy successor, the Very Reverend William Downes, V.F., is untiring in his efforts to advance the interests of Saint John's School.

The Sisters Are Called to the Pittsburg Diocese

In 1910 the Sisters of the Immaculate Heart were called to the Pittsburg Diocese. Reverend E. P. Griffin, a zealous priest and Superior of the Pittsburg Apostolate, with the consent of the Right Reverend J. F. Regis Canevin, D.D., applied to the mother house, Scranton, for Sisters to take charge of the school of Saint Mary's of the Mount. Consent was gladly given and the mission was opened January, 1910. On January 6th, the Feast of the Epiphany, the members of the new community were summoned to Mount Saint Mary's. They were Sister M. Berchmans, Superior, Sister M. Raymond, Sister M. Cornelia, Sister M. Delphina, Sister M. Augusta, Sister M. Maurice, Sister M. Ferdinand and Sister M. Paulinus. Mass was said that morning in the chapel of the seminary by the Right Reverend Bishop Hoban, who addressed the little band of missionaries, bidding them God-speed and giving them his blessing. That afternoon, accompanied by Mother Cyril and Sister M. Leo, they left Mount Saint Mary's.

The Sisters arrived in Pittsburg Friday morning and were met at the station by Reverend E. P. Griffin and Reverend William P. Dunlea. They were at once conducted to their new home. It

was the first Friday of the month. On entering the house, Mother Cyril and the Sisters knelt before the Statue of the Sacred Heart and made an act of consecration of themselves and their work to the Divine Heart. Mass was celebrated by Father Dunlea and the Sisters had the consolation of receiving Holy Communion for the first time in their new home. After breakfast they were conducted by Father Griffin through the new school, a magnificent structure of white pressed brick. A few days later, Mother Cyril had the pleasure of meeting Bishop Canevin, who warmly welcomed the Sisters to his diocese. During the interview Mother Cyril obtained permission for the Sisters of Saint Mary's of the Mount to have Benediction of the Blessed Sacrament in the convent chapel as frequently as it is given at the mother house. The next day Mother assembled the Sisters and before bidding them farewell, reminded them of the importance of the great work they had undertaken. In moving terms she exhorted them to be true to their obligations, reminding them that their success as religious teachers would depend upon the strict fulfillment of their obligations as religious.

Monday, January 24th, was set for the opening of school. On Sunday afternoon, January 23rd, the people of the parish assembled in the church where an address was given on Catholic education. The school was then blessed and dedicated by the Right Reverend Bishop. The next morning, January 24th, Saint Mary's was formally opened with Holy Mass, celebrated by Father Griffin. Provision had been made for about four hundred children. To the amazement of the pastor, six hundred and thirty-five children filed into school that day, the greater number of them entering

a parochial school for the first time in their lives. During the first month of school the community was increased and the work considerably lightened by the arrival of five new Sisters, Sister M. Angelica, Sister M. Inviolata, Sister M. Stephen, Sister M. Luigi, and Sister M. De Neri. At first eight grades were opened and a commercial high school course of two years established. Later an academic course of four years was built up. Registration by the Bureau of Professional Education was secured and today Saint Mary's of the Mount ranks among the leading high schools of the State. The growth of the school was rapid from the first and in the twelve short years of its existence its attendance has doubled.

Saint Mary's of the Mount experienced its first sorrow when our beloved Sister M. Alphonsus MacEvilla was called home on the first of April, 1915. On the Saturday before Palm Sunday, Sister M. Alphonsus, accompanied by Sister M. Eusebius, had gone to Wheeling, West Virginia, to attend a music recital given at Mount de Chantal. They stopped at Saint Joseph's hospital over night. The next morning Sister M. Alphonsus was too ill to attend Mass. The physician who was called pronounced her illness double pneumonia and gave no hope. Before Mother Cyril could reach her bedside, Sister Alphonsus had yielded up her pure soul to God. She said, "I am glad to go. I may never again be so well prepared. It seems to me that I have never appreciated my holy vocation as I do now. I shall pray for our dear community in Heaven." Her remains were taken to Mount Saint Mary's. Her funeral Mass was celebrated on Easter Monday. She lies in the little God's Acre which she had helped to beautify and adorn.



Saint Mary
of the Mount
School,
Pittsburgh, Pa.

Saint Mary
of the Mount
Convent,
Pittsburgh, Pa.



Saint Rosalia
School,
Pittsburgh,
Pa.

Sister M. Alphonsus entered the novitiate at Saint Rose's, Carbondale, in 1891. After her profession, December 28, 1893, she was sent to Saint Cecilia's Academy to help with the music classes. When Mount Saint Mary's Seminary was opened she was given charge of the music department. The reputation which Mount Saint Mary's soon acquired for the quality of the work done in this department is due in large measure to Sister Alphonsus. She was a fine musician and an energetic, successful teacher. She did nothing by halves; she gave herself heart and soul to whatever work she undertook and that was the secret of her success.

The convent of Saint Mary of the Mount soon became too small to accommodate the ever-increasing number on the faculty staff, and Father Griffin purchased a beautiful estate, "The Cliff House," nearly opposite the school. It is on the highest point of Mount Washington and commands a magnificent view of the city of Pittsburg. At the foot of the cliff upon which the convent is built, the Ohio flows majestically along after mingling its waters with those of the Alleghany and Monongahela.

All Saints', Masontown, was the second school opened in the Pittsburg Diocese by the Sisters of the Immaculate Heart. Here the zealous pastor, Reverend Francis J. Kolb, in a small parish of less than one hundred and twenty-five families, in an incredibly short space of time had built a church, rectory, school and convent. The beauty of the architecture of these buildings soon attracted universal attention.

The following description of the group is taken from the June 26, 1920, issue of *America*. The article is captioned, "A Miracle of Beauty."

"It is an unusual thing to find the Catholic Church

buildings the most prominent and most beautiful in the town. It is more unusual still to find them actually the only buildings worth looking at, architecturally speaking. This explains the unaccustomed feeling that took possession of the writer one day last week, when, like a bolt from the blue, he came suddenly upon such a vision, as if the old world had suddenly been transplanted into the new.

"Hold your breath, dear reader, while I whisper to you that the aforesaid surprise was not met in one of our crowded metropolitan cities, where the money gods lend a portion of their wealth to adorn the temples of the Lord. No such thing. Of all places in the world, the miracle of beauty I speak of is where one would least expect to find it, in the Klondike coal regions of Pennsylvania, far down near the West Virginia boundary. Coal mines are everywhere, coke ovens belch forth their smoke in unending columns; the eye is discouraged at every angle with the unlovely instruments of modern industrial civilization, railroad yards, tipples, and the what-not indicative of twentieth century civilization that has left its black and livid scar across the fair landscape that the good God has made and that man has marred.

"And out of all this flotsam and jetsam of ugliness, as we drove through the region, we came across this burst of splendor at Masontown, Pennsylvania, where there is a perfectly designed harmonious group of parish buildings, church, rectory, school, convent, and garage all in one style of architecture, redolent of old mission days, all covered with vines and flowers creeping even to the eaves of the roof, all dignified and planted firmly in the midst of a large lawn, carefully trimmed and finely hedged around by flowers in all their blazing colors.

"Throughout the length and breadth of the coke region there is nothing more unworldly, so fine and restrained in its line and mass of grouping, so sincere and honest. It is so spiritual in its appeal, so fragrant of the old Franciscan spirit, that one almost looks for the Poverello of Assisi himself to issue from the portals to bask among the birds and flowers as he did centuries ago in his delightful Umbria."

The parish was not organized until 1908, and all this work was accomplished in the short space of three years.

The school was opened September 25, 1911. Sister M. Pancratius was the first superior. With her were associated Sister M. Patricia, Sister M. Hilary, Sister M. Carmelita, and Sister M. Padua. Many of the students come in from the surrounding country places, walking long distances each day. They are rarely absent and their eagerness to learn makes the task of teaching them a delightful one. There is a large music class and these music loving children have organized among themselves a very creditable orchestra. The school is a recreational as well as an educational centre. There is a large auditorium perfect in all its appointments. Here the pupils give plays from time to time, that never fail to draw large audiences. Father Kolb has also installed a moving picture machine. Mason-town bids fair to become one of the finest cultural centres in Pennsylvania.

One more school was opened in the Pittsburgh Diocese before the close of Mother Cyril's term of office, Saint Rosalia's School, Pittsburgh. In October, 1912, Reverend John Faughnan, pastor of Saint Rosalia's, accompanied by Reverend William Dunlea,

called at Mount Saint Mary's and asked for Sisters. Father Faughnan's new parochial school was nearing completion and he had the Bishop's permission to apply for the Sisters of the Immaculate Heart. For the present, the good priests explained to mother superior, there was no convent, but the top floor of the school would be fitted up to accommodate the Sisters. Here they would remain until he could provide a separate building. The mission was accepted. On Thursday, January 30, 1913, Sister M. Germaine, accompanied by Sister M. Loyola, superior of the new mission, Sister M. Raphael, Sister M. Cecilia, Sister M. Edna, and Sister M. Theodora, set out for Pittsburg. On their arrival next morning they were met by the pastor and a few of the parishioners of Saint Rosalia's and were driven to the school. The chapel had been prepared by Sister M. Raymond and Sister M. Eusebius for the celebration of Mass. These Sisters had come over the evening before from Saint Mary's of the Mount.

Father Faughnan celebrated Mass and the Sisters took possession of their new home. The school was blessed on the Feast of the Purification, February 2nd, by the Right Reverend Bishop, J. F. Regis Canevin. School was opened on Monday, February 3rd, with a solemn High Mass at nine o'clock. Three hundred and seventy-one children were enrolled that day. Six class rooms were opened. Sister M. Germaine remained for about two weeks, examining and grading the pupils. As mother superior could not spare any more Sisters at the time, three secular teachers were employed. Sister M. Germaine went back to Pittsburg at Easter with Sister M. Andrae and Sister M. Clotilda. This partially relieved the situation. In September, 1914,

Sister M. Alphonsine was placed in charge. A commercial high school was opened that year with an enrollment of twenty-six. The registration in that department has risen to seventy-eight. An academic high school was opened in September, 1920, with an enrollment of fifty-two.

The history of Saint Rosalia's in the few short years of its existence has been one of steady growth and progress. The number of pupils has nearly doubled, and there are at present fifteen Sisters in the community at Saint Rosalia's. The reverend pastor is a staunch advocate of Catholic schools, and it is needless to say that he is untiring in his efforts to make his own school an exponent of all that is best in the Catholic school system.

The Italian Mission

Before the close of her term, Mother Cyril opened several new schools in the Scranton Diocese. Soon after the foundation of Saint Cecilia's, Wyoming, large numbers of Italian immigrants, attracted by the opportunities offered in the various industries there, had settled in the beautiful Wyoming Valley region. The spiritual desolation of these people appealed to the zealous pastor of Saint Cecilia's, Reverend P. Quinnan, and his assistant, Reverend J. J. Colligan. Father Quinnan made provision for the Italians living in his parish by providing for them the services of an Italian priest. He also enlarged his school to accommodate the Italian children. But in West Pittston, outside the boundaries of his parish, there were also large numbers of Italians. The proselytizing of these Italians by the different Protestant sects was carried on openly and large numbers were attending Protestant churches in the

vicinity. These zealous priests resolved to begin with the children, and on the Feast of Saint Agnes, the 21st of January, 1911, they opened a Sunday school in West Pittston. Two Sisters from Saint Cecilia's, Wyoming, Sister M. Joan and Sister M. Agathina, were sent to conduct it. The opening of the Sunday school had the effect of closing down a Protestant institution nearby which had been striving to win the children over to the Protestant religion. The field was a promising one and the Right Reverend Bishop resolved to erect an Italian parish in West Pittston.

Acting on the advice of the Bishop, Father Quinnan purchased a dwelling in the heart of the Italian district and converted it into a church and school. The new parish was placed under the patronage of the Immaculate Conception and Reverend J. J. Colligan appointed its first pastor. No better choice could have been made for this arduous undertaking than this young priest, whose zeal for the spiritual welfare of the Italians had prompted him some time before to master the language in order that he might be able to labor more effectually among them. His interest in them had been aroused while yet a boy. His father, a contractor, had in his employ large numbers of Italians. They had proved themselves efficient laborers and were loyal and devoted to their kind employer. The sympathies of the father were shared by the son, and Mr. Colligan's delight knew no bounds when the son, as a priest, was sent to labor among them.

During the summer of 1911 the temporary dwelling purchased by Father Colligan was fitted up as a church and school. Father Colligan found in Mother Cyril and the teachers of his boyhood willing co-operators in his work. In September two Sisters were sent to open

his new School of the Immaculate Conception. Sister M. Josephine, who had already accomplished so much good in the Slovak schools, was placed in charge. Sister M. Marguerite was appointed her assistant. In a letter to Sister M. Josephine, giving her notice of her new charge, Mother Cyril said:

Very dear Sister:

I write to inform you that for the scholastic year about to begin you will take up your work in the newly founded Italian school in West Pittston. Judging from past experience, I know that you will work with all your heart and soul for these little Italian children so that the Holy Faith, which is their heritage, may be preserved to them through the work of our community. It is a grand and noble work and when done in obedience and earnestness, it will accomplish great things for the souls of these little Italians. The good that you do for these children will react on their parents. The children will bring home to them the good thoughts that the Sisters give them and in this way these parents will wake up to their neglect.

Your work, dear Sister, was so good in the little Slovak school and the results so satisfactory, that I am choosing you now to take up the work with the Italians. I know full well that you will be just as faithful and zealous as you were in the Slovak school. You have certainly shown a good spirit, and I can give you no greater praise than to say that you have no other motive than the salvation of souls. Nationality does not matter. God has blessed your work and you have been able, with His help, to accomplish great things. You will find the Italians quite different from the Slovaks. The Slovaks are religious, they have retained the Faith.

But the Italians have seemingly lost theirs; at least they do not practise it and you will have to be very tactful in your dealing with them. They like variety and while variety does not make for stability, you will have to try various means to draw the little hearts. They love singing and music. Teach the little ones hymns and pretty songs; that will please them. If the kindergarten teachers down through the Wyoming Valley, because of a big salary, make every effort to get hold of these Italians, surely no effort can be too great for us who expect a reward that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive it."

I think the school is in readiness and perhaps it would be well for you and your assistant, Sister M. Marguerite, to go over on Monday afternoon and see if it will be possible for you to open on Tuesday. Both Father Quinnan and Father Colligan have suggested the advisability of forming a music class. Sister Marguerite is a good music teacher and I think could work up a class. I do not expect very much at first, but let her do what she can. I depend on you now, dear Sister, to make a great success of the new work.

Our Right Reverend Bishop suggested that you both stay at Saint John's Convent, and I have made the necessary arrangements. The Bishop thinks too, when the weather is fine, that it will be a pleasant walk for both of you. When the weather is not favorable, you may take the bus. You may take the bus coming home. In this way you will not have many hardships. Just as soon as I can, I will go down to see you. I may be able to get down next Tuesday. I expect great things from you now, dear Sister, and I know I will not be disappointed.

Be like an apostle there with these little ones and you will give more glory to God than you will ever know.

With love to your dear Superior and to all the Sisters at Saint John's, with prayers for you in your undertaking, I am in the Immaculate Heart of Mary,

Affectionately yours,

MOTHER M. CYRIL.

Feast of Saint Stephen, 1911.

In September the school opened with an enrollment of eighty-eight and this enrollment increased steadily.

In the fall of 1914, a convent was opened. Mother M. Germaine, who had succeeded Mother Cyril as Mother Superior, appointed Sister M. Regina, superior of the new mission. With her were associated Sister M. Ann, Sister M. Marguerite, and Sister M. Boniface. The average attendance in that year was one hundred and fourteen. A class-room was opened in the convent and the number of grades increased. The school is parochial in the truest sense of the word. No tuition is charged and the books are free.

When Father Colligan left this mission to carry out his long cherished intention of entering the Jesuit novitiate, he had the satisfaction of seeing the Italian Parish of the Immaculate Conception firmly established. Before leaving he disposed of his library; part was given to the newly founded College of Marywood and part to the mission he had founded in conjunction with the zealous pastor of Saint Cecilia's, Reverend P. Quinnan, who had already entered the Jesuit novitiate.

Their work was carried on by their zealous successors, Reverend Richard Jordan, Reverend Paul Kelly, and the present pastor, Reverend J. J. Cox.

On May 25, 1919, the Right Reverend Bishop dedicated the new Church of the Immaculate Conception. The Bishop's wish had been realized. The Italians of West Pittston have now a church to worship in and a school that will transmit to their children the precious heritage of our holy Faith.

Father Quinnan's own school, Saint Cecilia's of Wyoming, was opened in 1904. The parish also embraces the borough of Exeter, both Wyoming and Exeter having been in the life time of Very Reverend John Finnen, part of Saint John's parish of Pittston. The address at the opening of school was delivered by Reverend Francis P. Donnelly, S.J., and the blessing was imparted by Right Reverend Monsignor Coffey. School was opened with Holy Mass on September 6th. Sister M. Berchmans was the first superior. With her were Sister M. Laurentia, Sister M. Gerald, and Sister M. Josepha. The enrollment of the first day was so large that two more Sisters, Sister M. Joan and Sister M. Thecla, were sent to help. The increase in attendance became so great that at the end of the fifth year there were ten standard grades.

Having provided for the children of his own flock, Father Quinnan next turned his attention to the children of the Italians who had settled in Wyoming in large numbers. With the permission of the Right Reverend Bishop, Father Quinnan invited the Italian families of the neighborhood to join St. Cecilia's congregation. At a meeting of the men of the parish held soon after, it was resolved to erect another parish school for the accommodation of the Italian children. A great obstacle to the carrying out of this plan was lack of ground upon which to build. The ground in the vicinity of the parish property was owned by the Erie Rail-

road Company and its representatives refused to sell. Recourse was had to prayer, and two Sisters waited upon Mr. Underwood, the President of the road, at his New York offices. Mr. Underwood was absent, but the Sisters were courteously received by the Vice-President, Mr. Gouldsboro. He commended the proposed good work and promised them his hearty co-operation. Acting upon his advice, a petition was sent to Mr. Underwood. It was graciously received, and in a short time the new school was in process of erection. Both schools were consolidated, and a commercial department opened. Later the academic high school courses were built up. On the Feast of the Sacred Heart of Jesus, 1917, St. Cecilia's High School was approved by the Pennsylvania Bureau of Higher Education.

The school from the very first has been the centre of parish activities in Wyoming, and has effected untold good. When Father Quinnan resigned his charge in 1916 to enter the Jesuit novitiate, he left a completed group of parish buildings, church, rectory, hall, convent and school. Father Richard Jordan, who succeeded Father Quinnan, enlarged the school at a cost of forty thousand dollars in 1920. The convent also was renovated and left entirely to the household use of the Sisters. Father Jordan gives personal attention to all the departments of the school and is indefatigable in his efforts to provide for the needs of both faculty and students.

Saint Leo's, Ashley, Pa.

Saint Leo's Convent in Ashley was opened in September, 1906. Father Hussie, the pastor, built a model parochial school, and in his selection of a teaching com-

munity naturally turned to the Sisters of the Immaculate Heart, the teachers of his own boyhood days. Sister M. Edward was superior, with Sister M. Anne, Sister M. William, Sister M. Ancilla, Sister M. Edmund, Sister M. Delphine, Sister M. Benita, and Sister M. Bonaventure as assistants. The formal opening took place Thursday, September 6th, in Saint Leo's Church, with a solemn High Mass, *Coram Episcopo*, celebrated by Father Camillus, C.P., of Saint Ann's Monastery, Scranton. Father Camillus was assisted by Reverend J. J. Griffin of Wilkes-Barre as deacon and Reverend J. H. Dunn, also of Wilkes-Barre, as sub-deacon. Mr. William Flynn, a theological student, was master of ceremonies. Father Valentine, C.P., of Saint Ann's Monastery, and Reverend J. V. Moylan of Nanticoke were present as chaplains to the Bishop. During the service Right Reverend Monsignor P. C. Nagle and his attendants, Reverend P. J. Colligan of Plains, and Reverend P. T. Quinnan of Wyoming were seated in the sanctuary. Reverend Andrew Brennan, D.D., Reverend Hugh Ruddy of Kingston, and Reverend J. H. Judge of Sugar Notch were also present.

At the conclusion of the Mass the Right Reverend Bishop addressed the congregation. Speaking of the Sisters of the Immaculate Heart the Bishop gave the congregation the assurance of their superior ability as teachers, and for the pupils assured refinement of individual character as one of the results of religious training. The Right Reverend Bishop presented twenty-five dollars in gold to Father Hussie to be awarded to the pupil who had attained the highest degree of excellence in school work. The award is continued each year.

After the services the children formed a procession and marched to the school. A very striking feature of the procession was an American flag carried by four of the pupils. The Bishops and priests led the procession, the flag and its bearers being next in line. The flag had been blessed by the Bishop that morning. When the procession had entered the school, the Bishop officiated at the ceremony of blessing the statue of the Blessed Virgin which was enshrined in the main corridor. Then the pupils went to their several class rooms and the work of the school year was begun.

The enrollment of the first day, which far exceeded the expectations of the pastor, rejoiced his heart. The efforts of the Sisters, strengthened as they were by the whole-souled co-operation of Father Hussie and his devoted people, have been crowned with success. Saint Leo's now offers a full twelve-year course. In 1906, its high school department secured the recognition of the State authorities.

The Sisters lived at first in a rented house some distance from the school. Later a dwelling near the school was purchased and fitted up as a convent. While the present convent serves its purpose admirably well, it is Father Hussie's intention to erect a convent in keeping with the church, rectory and school.

*The Sisters Are Called to the Archdiocese of
New York*

Mother Cyril was content in the hope that no more requests would be made for new schools during her administration, when an application came from the Archdiocese of New York. It was made by the Redemptorist Fathers of Saint Alphonsus' Church.

Reverend John G. Schneider, C.S.S.R., and Reverend Thomas Hanley, C.S.S.R., called at Mount Saint Mary's to ask for Sisters to take charge of Saint Alphonsus' School.

This school had been founded in Saint Alphonsus' Parish as early as 1843, and at first was in charge of the Sisters of Notre Dame. Later it was transferred to the Sisters of Charity, whose mother house is at Mount Saint Vincent's on the Hudson. The Sisters of Charity were being withdrawn for the reason that there were not enough Sisters to supply the school. Father Schneider was anxious for the Sisters of the Immaculate Heart to take their place and pleaded his cause so eloquently that Mother promised him she would consider the matter provided he got Bishop Hoban's consent. The Reverend Fathers Schneider and Hanley then called on the Right Reverend Bishop. They were graciously received and Bishop Hoban gave his hearty assent provided Mother Cyril could spare the Sisters.

Mother Cyril promised Father Schneider that she would lay his request before the council. If they agreed to take the mission Mother Cyril assured Father Schneider that efforts would be made to provide Sisters. With this assurance the Reverend Father was quite content.

The Council met and after mature deliberation, decided that in view of the straitened condition of the community with regard to subjects, it would be unwise to embarrass it still further by accepting the new mission. The decision of the Council was at once forwarded to the Reverend Rector with Mother Cyril's heartfelt regrets. But the Reverend Rector was not to be daunted by this refusal. He had placed his petition in a higher court and he had confidence that it would

come out right in the end. He at once wrote a reply to Mother Cyril's letter. Instead of mailing it that evening he placed it on the top of the picture of Our Lady of Perpetual Help in the private oratory of the Redemptorist Monastery. Beside it he carefully placed Mother Cyril's letter. Our Lady took good care that her client's faith should be rewarded. In the morning the Rector's letter was found safe on the top of the picture. The letter containing the adverse decision had fallen down. A postscript was added telling of the little incident and its significance in the eyes of the Rector, namely, that our Lady wanted the Sisters of the Immaculate Heart to take charge of Saint Alphonsus' School. Both letter and postscript soon found their way to Mount Saint Mary's.

Father Schneider had already made application to the diocesan authorities of New York for permission to introduce the Sisters of the Immaculate Heart in the diocese, and had promised that a copy of the Rules and Constitutions, a brief history of the Congregation and recommendations from the Bishop in whose diocese the Sisters were laboring should be sent to His Eminence. Father Schneider earnestly requested Mother Cyril to fulfill that promise. Accordingly Mother Cyril sent the following letter:

To His Eminence, JOHN CARDINAL FARLEY.

Your Eminence:

At the request of Reverend J. G. Schneider, C.SS.R., of Saint Alphonsus' Church, New York City, I am sending under separate cover a brief history of our Congregation and a copy of our Holy Rules and Constitutions. Should your Eminence at any time desire more detailed information about the work that our

Sisters are doing in the different dioceses, I respectfully refer you to the following esteemed Prelates: The Most Reverend A. Christie, D.D., of Oregon; the Right Reverend Bishop M. J. Hoban, D.D., of Scranton, Pennsylvania; the Right Reverend E. A. Garvey, D.D., of Altoona, Pennsylvania; the Right Reverend J. Regis Canevin, of Pittsburg, Pennsylvania; the Right Reverend A. J. Glorieux, D.D., of Boise, Idaho; and the Right Reverend J. O'Dea, D.D., of Seattle, Washington.

As our Holy Rule is taken from that of the Redemptorist Fathers, we would be glad to become their co-laborers in the Archdiocese of Your Eminence if we had the necessary number of extra teachers to insure success, but because of constantly increasing demands in the schools now under our charge, we are constrained to decline Saint Alphonsus' School.

With kind wishes for God's best blessings upon your holy work, I am, in the Immaculate Heart of Mary,

Sincerely,
MOTHER M. CYRIL.

April 25, 1913.

The matter seemed definitely settled until the receipt of Father Schneider's next letter with its compelling plea. A second meeting of the Council was called. It was decided to accept the mission provided the Reverend Rector of Saint Alphonsus' would agree to a compromise, namely, that until the next Profession he would be satisfied with less than the number of Sisters required and would fill up the vacancies with secular teachers. The proposition was readily accepted and Mother Cyril wrote:

To His Eminence, J. CARDINAL FARLEY.

Your Eminence:

Since I wrote to say that at present we are not in a position to take charge of Saint Alphonsus' School, I have been informed by the Reverend Father Schneider that he will be satisfied to engage secular teachers to help our Sisters for a time if we will consent to take charge of his school. Just as soon as we can provide Sisters for the work the secular teachers will be withdrawn. Under this condition we are willing to accept Father Schneider's offer, should it please Your Eminence.

Imploring the Divine Assistance for you, I am, in the Immaculate Heart of Mary,

Sincerely,

MOTHER M. CYRIL.

FEAST OF THE SACRED HEART OF JESUS,

May 30, 1913.

The following communication was sent to Mother Cyril, June 4, 1913:

ARCHBISHOP'S HOUSE, 452 MADISON AVE.,
NEW YORK.

Diocesan Council.

REVEREND MOTHER M. CYRIL, *Superior*,

Sisters of the Immaculate Heart of Mary,

Mount Saint Mary's Seminary,

Scranton, Pa.

Reverend dear Mother:

This is to inform you that at a meeting of the Diocesan Consultors today, His Eminence, the Cardinal Archbishop presiding, a resolution was passed authorizing Reverend John G. Schneider, C.S.S.R.,

Rector of Saint Alphonsus' Church, this City, to invite your Community to take charge of Saint Alphonsus' School.

Sincerely yours in Christ,
P. J. HAYES,
Secretary of the Council.

On June 9, 1913, Father Schneider wrote:

Reverend dear Mother Cyril:

I am enclosing a copy of the document for which I am most grateful to our Lady of Perpetual Help and to Saint Alphonsus. The document explains itself. The long hoped for and ardently desired permission is granted.

Permit me to extend to you and to the Chapter of the Community my most sincere thanks for accepting my offer to come to Saint Alphonsus. I need not assure you that nothing will be left undone on my part in a temporal and spiritual way and in earnest co-operation with the Sisters to make their work in the new field productive of splendid results for the Sisters as well as for the children committed to their charge.

I have already begun a Novena of Masses in which you, Reverend Mother, your Chapter, as well as the Sisters who will come to the new foundation, are included. I can only express my present sentiments in the words that Saint Alphonsus was accustomed to use whenever he had accomplished some great and important work, "Deo Gratias et Mariae."

Thanking you again, and promising you and the Chapter a perpetual daily Memento at Holy Mass, I am,

Very gratefully,
J. G. SCHNEIDER, C.SS.R.

N.B.—I will be at the Mount, Deo Volente, on June 18th, at two p. m.

Enclosed was the document of which Father Schneider spoke in his letter.

Diocesan Council.

REVEREND JOHN G. SCHNEIDER, C.SS.R., *Rector*,
Church of Saint Alphonsus,
New York City.

Reverend dear Father:

This is to inform you that at the meeting of the Diocesan Consultors today, His Eminence presiding, a resolution was passed authorizing you to invite the Sisters of the Immaculate Heart of Mary to take charge as teachers of Saint Alphonsus' School in place of the Sisters of Charity of Mount Saint Vincent, who are retiring from your school.

Sincerely yours,
P. J. HAYES,
Secretary of the Council.

July 16, 1913, Father Schneider wrote:

Reverend and dear Mother M. Cyril:

Only a line to let you know that I have obtained the permission to proceed with the new building for the Sisters. At present the architect is preparing the final plans and details. In August, Deo Volente, the old house will be torn down and the new building will be begun as soon as the plans are ready. I will come to the Mount to see you.

Recommending myself to your prayers and the earnest prayers of the novices, I am,

Respectfully yours,
J. G. SCHNEIDER, C.SS.R.

The acceptance of Saint Alphonsus' School was one of the last official acts of Mother Cyril's term. At the charter meeting in June of her last year in office, Mother Cyril had an admirable report of her stewardship to prepare for the accounting. Mount Saint Mary's had been brought into being and consolidated; fifteen new schools and an orphanage had been opened; the novitiate had been abundantly blessed with good vocations; and some twenty thousand children were being cared for and educated by the Sisters of the Scranton Community of the Immaculate Heart. Surely Mother Cyril could happily lay down the burden of prosperity and marvellous expansion of her beloved community. But, as in the case of all God's work, much of this wonderful expansion had been effected under the shadow of the Cross.

The Death Toll

During the years of her service as superior, God was pleased to take to Heaven many of the fairest souls in the community. Sister Helena Murphy died at Saint Cecilia's on New Year's Eve in 1901. Sister Barbara Farrell died at Saint Rose's in October of the same year. Sister M. Maurice Harrington died at Saint Rose's in April, 1902, and Sister M. Bonaventure Naylor, the first Sister to die at Mount Saint Mary's, passed into eternity on the twenty-seventh of July, 1903. Sister M. Andrew Quinn, who like her beloved patron, Saint Andrew of the Cross, received the Cross

as her passport during her short religious life, died on the twenty-fourth of September, 1903.

Within the next ten years many Sisters were called home. Sister M. De Chantal McHugh, Sister M. Thecla O'Boyle, Sister M. Servula Kingsley, Sister M. Teresina Perse, and Sister M. Laurentia Glynn were among the first. All but the last named were young and had they been spared would have been of great service to the community. All were severely tried by illness, but by their patient endurance sanctified themselves in a short space of time. Sister M. Laurentia had served the community long and faithfully. She received at the close of her life the crowning grace of a long and painful illness and went to her reward on the Feast of the Finding of the Holy Cross, September 14, 1909.

On November 20, 1903, the eve of the Feast of the Presentation of Our Lady in the Temple, Sister M. Genevieve died. Like our Lady, dear Sister M. Genevieve had consecrated herself to the service of the Lord at a very early age. She was only fifteen when she entered the novitiate at Old Saint Joseph's. It was there that she made her holy profession. The greater part of her life had been spent at Saint Cecilia's, where for many years she held the important post of Sister-Assistant. She also filled the office of directress of the school and had charge of the music classes. The many pupils who have gone forth from Saint Cecilia's still hold in loving remembrance the kind admonitions which fell from her lips and which were permeated with her own loving personality. She never seemed to lose the freshness of her girlhood and the bright saintly cheerfulness of her manner did not desert her even during the painful illness which terminated her useful and well spent life.

The death of Sister M. Scholastica Bradley occurred on February 16, 1904. She, too, had given her heart to God at an early age, and during the fifteen years of her consecrated service had labored zealously for His honor and glory. Her beautiful voice heard so many times in the chapels at Saint Cecilia's and Mount Saint Mary's never failed to draw hearts to God, and her greatest delight was to train the children under her care to sing His praises.

Sister M. Stephanie Bedloe was called home March 12, 1905. Most of her religious life had been spent in the services of the orphans to whom she was a real mother. One who knew her well, paid her this beautiful tribute at the time of her death:

"Sister Stephanie was no ordinary woman. She ever saw blue skies and pleasant sunshine, she never missed the song of birds or the fragrance of the flowers. She was a naturalist and she lived with nature. To her, childhood was a garden of roses and the little men and women who filled it were to her, precious plants which she carefully nurtured. Their bloom gave her inspiration. Her work will go on in this world so long as life is left to the hundreds of children whom she raised from infancy into strong and vigorous youth. The helpless babe that death robbed of a mother found comfort in the arms of Sister Stephanie. For twenty-three years she cared for the orphans at Saint Patrick's and the foundlings at Saint Joseph's. She died amid those for whom she had labored and none will miss her more than they. We who love flowers will also miss this woman of piety, this true type of womanhood. I cannot think of a pretty bed of roses or scent a beautiful rose without a thought of Sister Stephanie. I had seen her so often among the flowers that I felt she was related to

them. It was she who laid out and transformed into a beautiful garden the lawn in front of Saint Joseph's Home. In the garden, hard at work in the dawn of a summer's morning, you would find Sister Stephanie. She trained the flowers as she did the children. She inspired character in her rose beds. With a motherless babe by the hand Sister Stephanie could be seen in the flower garden early and late. Methinks that wherever the little orphans are, the soul of Sister Stephanie will be close at hand, a Guardian Angel over them. It will not be my pleasure to see her again on earth, but her memory will be ever with us. Those of us who knew her will see her face in our sorrows and it will smile upon us and bid us banish our grief. We will see that sweet wholesome face among the flowers and it will sweeten life's work, we will see it in the darkness and its brightness will light our way."

The next month, April 13th, death came as a happy release to dear Sister M. Felicitas Baxter after a long year of suffering. In his funeral sermon over her remains the Bishop commented on her name, Felicitas, and how well it suited her. She was always ready to greet her friends with a smile. Even during the long year she spent in the infirmary on a bed of sickness, she always wore a smile. Her life was a singularly happy one. She was happy in doing her duty, happy in lying on a bed of sickness, always happy because she served God with a perfect heart. Sister M. Felicitas taught for years in the art departments at Mount Saint Mary's and Saint Cecilia's. She was singularly gifted and had the faculty of drawing out and developing the latent talents of her pupils. The walls of many homes in northeastern Pennsylvania are beautified by the work that was accomplished under her able direction. For

years she had charge of the sanctuary in the Cathedral. She loved the beauty of God's House and in the adornment of the altar expended all the ingenuity that a loving heart combined with rare artistic taste could devise.

Sister M. Felicitas was the first to be buried in the little God's Acre that a short time before had been consecrated on the grounds of Mount Saint Mary's.

In a little over a year from the date of the burial of Sister M. Felicitas, three more Sisters were called to their reward; Sister M. Gregory Murphy, Sister M. Visitation Bergan, and Sister M. Redempta Foy. Sister M. Gregory had rounded out thirty years of consecrated service and had filled the position of superior in different convents for many years. She was a peculiarly gentle soul, modest, quiet and retiring, and quietly and uncomplainingly she prepared herself for the great end. She died on the sixth of August at Saint Patrick's Convent, Olyphant, and was brought to Mount Saint Mary's for burial.

In 1906, Sister M. Visitation, who had made a record as a successful teacher, was forced to go to the infirmary. Her inaction for many months before her death was a great trial but she bore it heroically.

Sister Redempta's death made a profound impression. Her longing to go home during the last days of her illness was intense. "How long will it be, dear Sister, before Jesus comes?" she asked at frequent intervals. When death did come it found her radiantly happy, "Now, indeed, I am going home."

On January 30, 1908, Sister M. Gonzaga, Examiner of Schools, died at Mount Saint Mary's. Sister was conducting the mid-year examinations when she was suddenly stricken with pneumonia and died in a few days.

Her sudden taking away in the midst of her work was a great shock and her loss was sincerely felt.

Sister M. Gonzaga Walton was one of four sisters who entered the Congregation of the Immaculate Heart. She was the second of the group to be called home. Most of her religious life was passed in Saint Cecilia's Academy in charge of the high school department. Sister M. Gonzaga was an educator in the broadest sense of the word. In her chosen profession she had made for herself a brilliant name in the world and had she remained there might have claimed its highest honors and emoluments. But with her the things of eternity counted more than the things of time, and she willingly sacrificed everything to labor for the salvation of others in the broader field of religious education.

On Friday morning, October 11, 1912, the community was saddened by the news of the death of our venerated Mother Francis. Her death was not unexpected. Since her retirement from the office of sister-assistant in 1906, the intervening years had been spent in making preparation for the great event which she herself felt was not far off. Her funeral was held from Mount Saint Mary's, Monday, October 14th. The Mass of Requiem was celebrated by the Right Reverend T. F. Coffey, V.G. The Right Reverend Bishop preached the funeral sermon.

Mother Francis, known in the world as Margaret Henry, was born in Sligo, Ireland, October, 1835. She was educated at the Presentation Convent, Dublin. In 1852 she came to this country, living for a time in Paterson, N. J. Afterward she came to Carbondale, and it was from this latter place that she entered the novitiate of the Immaculate Heart of Mary at old

Saint Joseph's in 1863. On the Feast of the Presentation, November 21st of the same year, she received the habit from the Right Reverend James F. Wood, D.D. She was professed at Reading, August 22, 1865. Mother Francis was one of the original twelve who elected to remain on the new foundation when the separation from the mother house in Reading was decreed in 1871. The admirable work she accomplished for her community has already been told.

Mother Francis was a cultured gentlewoman of the old school and an exemplary religious. Highly accomplished, an artist and a musician, she was well fitted to inspire others with a love for the beautiful in nature and art. A woman of high ideals, she ever strove to inculcate in those who came under her influence a love for whatever was high and ennobling. Her religious life was marked by an exact observance of her holy rule. Even in her declining years she was carefully observant and was especially exact with regard to the good use of her time. No one ever saw her idle. Her marked administrative capacity was shown in the various positions of trust which she held in the community, and she lived long enough to witness its marvellous growth. Her many natural graces of heart and character endeared her to those under her charge, while the rectitude of her life and above all her fidelity to the rules of her congregation won for her not only the esteem and confidence of her daughters in religion but also that of the outside world with which she had to deal. Her long and saintly life was crowned by a holy and peaceful death, and Mother M. Francis has left behind her a memory spiritualized and beautiful.

It may truly be said of good old Sister M. Lawrence

Doyle that she worked out her salvation at Laurel Hill Academy, for during all the years of her religious life she had scarcely ever been outside its convent walls. She entered at Laurel Hill Academy, was a novice there in Mother Teresa's time, and from that time until the day of her blessed death, July 27, 1912, she served our Lord in humility and simplicity. She was very fond of the children, and generations of boys and girls in Susquehanna hold in loving remembrance the "sweet thanks" of Sister Lawrence for the little services they gladly gave her.

Sister M. Louis Langdon died at Saint Rose's, July 24, 1913. Her loss was deeply felt in the boarding school where she had charge of the boys. Her kindness to her little charges and the motherly interest she manifested toward them made her services there invaluable.

On September 13, 1902, the members of the Immaculate Heart Charter were called upon to mourn the loss of one of its most valued members, Mrs. Bridget Hoban, the mother of the Right Reverend M. J. Hoban, D.D. Mrs. Hoban had served for many years on the Board and had taken a deep interest in all that concerned the welfare of the institute. At the meeting of the association held May 13th, resolutions of condolence were drafted and adopted.

Mrs. Richard Harrison O'Brien, another valued member, was called home on July 13, 1906. She was a devoted friend of the Sisters of the Immaculate Heart and her loyal support was never wanting. Her spirit of loyalty lives in her grandchildren, all of whom are numbered among the alumnae of Mount Saint Mary's.

The death of Reverend James A. O'Reilly, which

occurred May 25, 1907, was a great shock to the community and his loss was deeply deplored. All the members of the O'Reilly family, following in the footsteps of their uncle, the Very Reverend John Vincent O'Reilly, had ever proved themselves loyal friends and generous benefactors of the Sisters of the Immaculate Heart of Mary. But to Reverend James O'Reilly, no less than to his saintly uncle, the community is deeply indebted. During Father O'Reilly's long rectorship at Saint Peter's Cathedral, the interests of Saint Cecilia's were ever safely guarded. When the mother house was transferred to Mount Saint Mary's the same kindly interest followed the Sisters to their new home. Neither moral nor material support was ever wanting. Every project formed by the community for the purpose of raising funds to pay off the indebtedness of the mother house met with his hearty approval and whole-souled co-operation. Much of the grading of the grounds at Mount Saint Mary's was done without expense to the community, and to Father O'Reilly is due the credit of saving to the community this item of expense. Many valuable gifts were made to the mother house at his suggestion. In many different ways the immense influence which this truly zealous priest wielded not only among the members of his own congregation, but among men and women of all denominations was well used to further the interests of the community. All was done quietly and unostentatiously, for Father O'Reilly worked with a singleness of aim that was moved neither by praise nor blame. His life was a consecration to the highest ideals. Personally modest but greatly devoted to his calling and full of holy zeal for the uplifting of humanity, his influence made itself felt wherever he went. He shrank from praise, but not

from service, and he deemed no toil too severe, no sacrifice too great for the betterment of mankind. His name is held in benediction.

The Founding of New Communities

Although these separations from loved ones grieved Mother Cyril and her community, the precious fruits that accompany afflictions were given in abundance. Infusions of the heavenly spirit made visible in magnificent harvests which the Divine Gatherer permitted the Daughters of the Immaculate Heart to glean are evident through the story of their life work, but no favors are more marked than two bestowed on Mother Cyril in the foundation of the Communities of Saint Cyril and Methodius and Saint Casimir.

One of the ends for which the Congregation of the Immaculate Heart of Mary was established is to labor for the salvation of abandoned souls. God has from the beginning visibly blessed this good intention by opening out to the Congregation many fields of labor among the poor and lowly ones of the earth. Chief among these was the work intrusted to them, of laboring for the children of Slovak and Lithuanian immigrants who had come to this country in large numbers during the latter part of the nineteenth century.

The work of caring for these children was begun during Mother Mary's term of office. Reverend Andrew Pavco, a holy and zealous Slovak priest, and pastor of the Holy Family Church in Scranton, had opened a school in the basement of the church for the children of the parish and with the consent of the Bishop applied to Mother Mary for Sisters to take charge of the school. The poverty of the devoted priest as well as the urgent

need of the little ones of his flock made its appeal. Sister M. Stella was appointed to take charge of the school. When Father Pavco was transferred to Saint John the Baptist Church in Pittston, he soon found ways and means to open a school for the children of his new parish, though again no better place offered itself than the basement of the church. Sister M. Stella was sent to Pittston and took charge of the new school, which is directly opposite Saint John's Convent. Here Sister Stella remained one year and then was sent to open a new Slovak school in Olyphant. Sister Stella was succeeded in the Pittston school by Sister M. Josephine, who directed this school for eight years. The parish was a widely scattered one, but so eager were the good people to obtain the benefits of Christian education for their children, that distance was no obstacle. Many of the children walked three or four miles to school, and it was no unusual thing for Sister M. Josephine on cold winter mornings, to be obliged to remove the soaked shoes and stockings of these little ones, half frozen during their long tramp through the snow. They were eager to learn and they, as well as their parents, were grateful for every kindness shown them. Later a Lithuanian school was opened in connection with Saint Casimir's Church, of which Reverend Anthony Kaupas was rector. Sister M. Josephine then divided her time between the two schools, teaching a half day in each.

Sister M. Stella in the Slovak school of the parish of the Holy Ghost, Olyphant, labored most successfully for eight years, and had the pleasure of seeing the school increase in numbers. It soon outgrew the basement of the church, and before her death she had the satisfaction of seeing three hundred Slovak children

occupying a thoroughly modern building. Her holy death occurred at Saint Patrick's Convent, Olyphant, on January 30, 1912, after thirty-one years of faithful service in the religious life. Sister M. Stella O'Malley entered the novitiate at Saint Rose's, Carbondale, in July, 1881. Six years of her religious life were spent in the orphanage at Saint Patrick's. In 1889, she was transferred to Saint Cecilia's, where her mission among the Slovaks began. Sister M. Stella may be called the "Pioneer of the Slovak Mission." It was for her a work of predilection. She had a true mother's heart, and watched over her little ones with motherly solicitude. During the winter she was in the habit of gathering all the newspapers she could lay her hands on. The Sisters often wondered what became of the accumulation. The secret was out when one of them saw her on a cold winter's evening lining with these same newspapers the thin coats and jackets of her little Slovak pupils. The grief of these children and their parents on the day of her funeral was an eloquent testimony to the love and veneration in which they held this devoted teacher and friend.

The Founding of the Daughters of Saints Cyril and Methodius

In the meantime the devoted Slovak priests were debating the all-important question of how to provide religious teachers for the little ones of their flock. They wished to preserve for the children of the fold the heritage of Christian virtue and heroism, transmitted to the Slovak race by their revered missionaries. Through the pious zeal of these Slovak priests and the devoted Slovak people, the Jednota or the Catholic

Slovak Union of America was organized. One of the objects of this union was to provide for the establishment of a Religious Community for the Christian education of Slovak children. To one branch of the union, named Saint Anthony's Treasury, the work of collecting funds for the proposed establishment was intrusted. Reverend Matthew Jankola, at that time pastor of Saint Joseph's Church, Hazleton, Pennsylvania, was named director.

When the first candidates for the new congregation presented themselves, Father Jankola sought the advice of Mother Cyril. In the first interview he unfolded all his plans, and asked her to undertake the direction of these young girls. It was a venture, indeed, to attempt to rear a spiritual edifice on so frail a foundation, but Mother Cyril, urged by the invisible influence of the Holy Spirit, acceded to Father Jankola's request.

On the twenty-eighth of November the two aspirants, Mary Mihalek and Mary Bartek, were admitted to the boarding school of the seminary. Later they were joined by another candidate, Mary Pauly. From their entrance, "The three Marys," as they were named, gave evidence that they were called to do some special work for God. Soon they were joined by five other candidates, and there were bright prospects of more applicants from the different Slovak parishes, where zealous priests were seeking desirable subjects for the proposed foundation.

As yet no definite plan regarding the future of the community had been made; although the work which they were to undertake had been clearly defined. The object of the Congregation was the preservation of the Catholic Faith among the Slovak people. The Sisters were to attain this object; first by their own personal



Reverend Matthew Jankola



Villa of the Sacred Heart, Danville, Pa.



Immaculate Conception Home, Jednota, Middletown. Pa.

sanctification and prayers for the Slovak people, and then by the education of the Slovak youth. They were also to undertake the care of orphanages and homes for the aged.

In one of his letters to Mother Cyril, Father Jankola said, "These Sisters are to be the means of bringing back to the unity of the faith by their prayers and good works the millions of schismatic Slavs who are outside the fold. I have a grand idea for this new community, but I fear it is too grand and idealistic. My plan is, after the congregation is established here in the United States, to make another foundation in Europe, and from this foundation send communities of Sisters among all the Slavs. They would first open a house at Velhrad in Moravia at the burial place of Saint Methodius. This place is regarded as the Mecca of Slavish Catholics. Every branch of the Slavic race recognizes Saints Cyril and Methodius as its apostles. Hence I feel that these Sisters would be instruments in God's hands, for the conversion of the Slavish schismatics. The undertaking would be a tremendous one, but I feel that my plan is like a 'Voice Crying in the Wilderness.'"

In the meantime the future Sisters were quietly pursuing their studies at Mount Saint Mary's. After three years of steady application to this work of preparation, Father Jankola decided that the time had come for the planting of the mustard seed, and entreated Mother Cyril to allow the first three candidates to enter the novitiate at Mount Saint Mary's. With the advice and consent of the Bishop, Mother acceded to Father Jankola's request. The three Marys began their novitiate on the Feast of the Epiphany, January 6, 1906.

In a short time the aspirants gave every evidence

of a true vocation. A special habit was designed for them, which they received from the hands of the Right Reverend Bishop on July 26, 1906. In honor of the Holy Family, Mary Mihalek received the name of Sister Maria Mary; Mary Bartek, Sister Maria Joseph; and Mary Pauly, Sister Maria Emmanuel. They were henceforth to be known as Daughters of Saints Cyril and Methodius. In 1909, Bishop Hoban visited Rome and obtained the approbation of the Holy Father for the establishment of a Slovak community. Their novitiate had ended in July, 1908, and while waiting for the approbation from Rome, the three novices were sent to open their first mission. It was in the Parish of the Sacred Heart, Wilkes-Barre, of which Father Murgas was pastor. While here they taught the parish school under the direction of Sister Mary Conception of the Immaculate Heart congregation. On the eleventh of September, 1909, Bishop Hoban received the vows of the three Sisters in the chapel at Mount Saint Mary's. Eleven Slovak postulants received the habit on the same day. This first profession is regarded as the birthday of the Daughters of Saints Cyril and Methodius.

The priests present in the sanctuary on this occasion represented three different nationalities. They were Reverend Father Felix, C.P., of Saint Ann's Monastery, who had conducted the retreat for the candidates; Reverend Doctor Dianiska, who addressed the novices and postulants in the Slavic tongue; and Reverend Doctor Staniukunas, who preached in Lithuanian. There were also present: Reverend Joseph Pavolich, Reverend Andrew Pavco, Reverend Joseph Murgas, Reverend Joseph Matijuka, and Reverend P. Kudiska. The Right Reverend Bishop in his sermon said, "Today

is destined to be a memorable one in the annals of the Slovak people and you, my dear daughters in Christ, are makers of history. Long years from now, the descendants of your people will rise up and call you blessed. The sacrifice you make today in the generosity of your hearts is destined to work untold good, and to bring blessings not only into your own lives, but also into the lives of your country women whom you are to instruct in virtue. The Church today looks with approval on the step you have taken and blesses with joy your future work. With all my heart I, too, bless you and bid you go forth among the noble-hearted Slovak people to carry out among them your grand apostolate of Christian education."

The little congregation grew rapidly. There was no dearth of candidates, and receptions and professions were held at regular intervals. They were soon able to open missions in several places, but in accordance with the Bishop's instructions, each mission was placed under the direction of the Sisters of the Immaculate Heart. The Sisters who at different times took charge of these missions were Sister M. Lucy, Sister M. Conception, Sister M. Loretto, Sister M. Loyola, Sister M. Gabriel, and Sister M. Raphael.

As it was no longer possible for Mount Saint Mary's to accommodate the ever-increasing number of applicants, it was decided that the new community should open a mother house and novitiate at Pittston. Sister M. Loyola was appointed superior and mistress of novices. Later the charge was transferred to Sister M. Loretto.

In 1911 the Jednota purchased a farm of three hundred and sixty-five acres between Harrisburg and Middletown. This was known as Young's farm and is

one of the most productive in Pennsylvania. On this farm was erected a one hundred thousand dollar home for Slovak orphans. This Jednota Home when completed was placed in charge of the Daughters of Saints Cyril and Methodius. Sister M. Dolores, I.H.M., was appointed superior.

The community soon outgrew the temporary mother house and novitiate provided for them at Pittston, and for many years their endeavors to find a suitable location for a new mother house were fruitless. As the Daughters of Saints Cyril and Methodius looked upon Bishop Hoban as their founder after Reverend Matthew Jankola, they were anxious to have their mother house in the Scranton Diocese. But this hope was not destined to be realized. By a strange series of events in which the hand of God was plainly visible, the mother house was at last located in the Harrisburg Diocese and the congregation came under the spiritual jurisdiction of the Bishop of Harrisburg.

In 1912 the Sisters held their first election. Sister Mary, the foundress, was elected mother superior. The Sisters of the Immaculate Heart were withdrawn. Mother Mary died on April 30, 1913, and was succeeded by Mother Maria Emmanuel, the present superior. The Jednota offered Mother Emmanuel the use of a dwelling near the Jednota Home in Middletown. Thither the mother house and novitiate were removed. Bishop Shanahan, who had welcomed the Sisters into his diocese, died soon after their arrival, and was succeeded by Right Reverend Philip McDevitt, D.D. Bishop McDevitt at once interested himself in the little community. He advised Mother Emmanuel to apply for a Sister of the Immaculate Heart to take charge of the novices. Mother M. Germaine, who was superior

at the time, appointed Sister M. Monica, an exemplary religious and an experienced teacher, to the charge of the novitiate in August, 1917.

In the year 1917 there was on the market a valuable estate in Danville, known as "Castle Grove." It was a most desirable place for a mother house and novitiate, and the Sisters were anxious to secure it. Through the good offices of Father Dougherty, pastor in Danville, and other priests in the Harrisburg Diocese, the purchase was effected. The Sisters took possession of this beautiful new home on the Feast of Corpus Christi, June, 1919. In honor of the Feast the new mother house was named "Sacred Heart Villa."

Here at last the Daughters of Saints Cyril and Methodius have a beautiful home, a permanent abiding place, provided for them by the good Master who is never outdone in generosity. Here each summer the community assembles for the annual retreat, needed rest and preparation for the work of the coming year. The Slovaks are a progressive people and are quick to realize the need of keeping in line with the educational thought of the day. Every effort is made by these Sisters to provide for the educational needs of the day, and there is a good normal school in the novitiate in which the novices are trained for their work in the schools.

Under the auspices of Right Reverend Bishop McDevitt, a summer school for all the Sisters in the community was opened in 1920. The Bishop keeps in close personal touch with the community and under his fatherly guidance its future is secure.

There are at present in the congregation eighty-three professed Sisters, twenty-two novices and fifteen postulants. The Sisters have seven houses in the Scran-

ton Diocese; five houses in the Harrisburg Diocese, and houses at Bridgeport, Connecticut; Gary, Indiana; Chicago, Illinois; Vandergrift and Buffalo, New York.

The Founding of the Sisters of Saint Casimir

Two years after the first Slovak aspirants were admitted to Mount Saint Mary's, Mother Cyril was asked by the Right Reverend Bishop J. W. Shanahan, D.D., Bishop of Harrisburg, to undertake a like work for the Lithuanians. Numbers of those devoted people fleeing from Russian serfdom had reached our shores as early as 1688, and later helped to win the independence of our country. Many of their descendants are today numbered among the Sons and Daughters of the American Revolution. But it was not until 1868 that immigration from Lithuania to this country began in steadily increasing streams. The exodus commenced after Russia had forbidden the use of the Lithuanian language and had barred all printing in Lithuania. The immigrants flocked here then and settled in the anthracite coal regions, large colonies of Lithuanians making their homes in Pottsville, Shenandoah, Harrisburg, Wilkes-Barre, and Scranton. The priests who ministered to them soon realized the necessity of Christian education of the children of these devoted people. As early as 1903, the idea of a Lithuanian Sisterhood had occurred to the most zealous among them. The Sisterhood was to have for its work not only the Catholic education of Lithuanian children, but the disseminating of Lithuanian literature through the establishment of printing presses, of which they were to take charge. This latter idea was soon abandoned.

The first to offer herself for the work was Casimir

Kaupas of Gudelle, Lithuania, the sister of Reverend A. Kaupas, who shared with Reverend A. Miluhas the leadership in the new movement. With the intention of preparing his sister for her future work, Father Kaupas placed Casimir with the Sisters of the Holy Cross in Ingenbohl, Switzerland. By special permission of the Holy See she was allowed to follow the practices of the novitiate while pursuing her studies. Later she was joined by two other candidates, Judith Dvaranauskas of Belvekias, Lithuania, and Antoinette Unguraitis of Sulvaikie, Lithuania. The priests who were interested in the movement wisely decided that since the future Sisters were to labor among the children of the United States, it would be advisable to have them trained by some community familiar with the American ideals and customs. The three candidates were called to the United States. To the Reverend A. Staniukynas, D.D., pastor of Holy Cross Church, Mount Carmel, a holy and learned priest, was entrusted the direction of the work. As Mount Carmel is in the Harrisburg Diocese, Dr. Staniukynas sought the assistance of Bishop Shanahan, who readily undertook to further the project. On September 26, 1905, Mother Cyril received the following letter:

Dear Reverend Mother:

I intend to form an order of Lithuanian Sisters in Mount Carmel, this diocese. I have at present, three young ladies from Lithuania in a convent (novitiate) in Switzerland, preparing for this work. I would like to give them a year's training in this country before they start their work. Would you consent to receive them in your novitiate, and if so, what would you

charge from November 1, 1905, to September 1, 1906, for board and tuition?

Sincerely in the Lord,
J. W. SHANAHAN,
Bishop of Harrisburg.

Mother Cyril consented to receive the candidates and on October 3rd, the Bishop wrote:

Dear Reverend Mother:

I thank you for consenting to accept the three novices. I shall send for them at once, and I believe they will be here by November 1st. Your terms are satisfactory. I shall be responsible for the payment.

Sincerely in Christ,
J. W. SHANAHAN,
Bishop of Harrisburg.

On All Souls' Day the three future foundresses arrived and were admitted to the novitiate at Mount Saint Mary's. For a time their position in the novitiate was a trying one. Judith and Antoinette knew no English, but Casimir had some knowledge of English, having resided in this country one year before going to Switzerland, and so she filled the office of interpreter. It did not take them long to acquire the language, and after a few months they were able to speak it quite fluently. They proved themselves earnest and serious-minded young women and by their unaffected piety and fidelity to the rules, soon won for themselves the respect and admiration of superiors and Sisters.

Many other vocations were found among the young girls in different Lithuanian parishes, and arrangements were made to enter these as students in the seminary. As was the case with the Slovak students, their

progress was rapid, many of them far outstripping the American students in the race for scholastic honors.

In the meantime negotiations were being carried on with Rome regarding the formation of the new congregation. On June 26, 1907, Bishop Shanahan wrote:

Dear Reverend Mother:

I write to ask you what we should do next regarding the novices who have been preparing for the Lithuanian missions. I have received authority to found an institution of diocesan Sisters to teach schools; but I'm in a quandary just how to proceed further.

I have been at work writing the constitutions and rules for the past few weeks, and I have found it hard work. I have taken your rules and constitutions in the main.

I'm a bit puzzled about the dress which the new Sisters should wear. What would you suggest?

Would you have time to look over my typewritten rules and constitutions? You are so familiar with your own that I think it would not take long. I don't want to have any monastic heresies crop out in the regulations which I have drawn up.

Thanking you for your great kindness in helping this work along, I remain,

Very sincerely in the Lord,
J. W. SHANAHAN.

In her reply, June 27, 1907, Mother Cyril assured the Bishop that all were willing to do all in their power to help further the noble work which he had undertaken. She says, "The opportunity to found your community is now ripe. We find the prospective members young women who are animated with the spirit of

prayer, the spirit of work and the spirit of study. With careful direction, I believe they will meet the needs of their people. The Catholic education which they are preparing to impart to the children of their race will prepare these children to be leaders among their own.

"I fully realize the tremendous responsibility of the work which mutually interests us, and I know that our portion will be trouble and anxiety; yet since our community was asked to assume the charge, we are willing for God's greater honor and glory to brave all the difficulties inseparable from a venture of this nature. Complete trust in God will be rewarded in this undertaking as it has been in many others.

"We shall be glad to read your typewritten copy of the rules and constitutions."

The habit was designed by Casimir Kaupas. It is of black serge with scapular and blue cincture. The barbette and guimpe are of linen and the veil is black.

The final approbation of the Holy Father reached the Bishop April 19, 1907, and as the term of the novitiate was nearly up, preparations were made for the great events of reception and profession. Reverend Dr. Staniukynas wrote to Mother Cyril, June 26, 1907:

Dear Reverend Mother:

I was exceedingly pleased with the commencement exercises which I witnessed in your seminary; also, the reception. I regret that I had no opportunity before leaving to express to you my admiration, but above all, I wish to thank you for your kind care of the Lithuanian students. Before leaving the seminary, I saw them all. They will remain at the seminary during the vacation, except during the days of the annual retreat. I feared that for some of them the prolonged



Convent Church, Mount of Peace,
Lithuania



Mother House of the Sisters of St. Casimir, Chicago, Illinois



Mount of Peace Convent, Lithuania

sojourn at home would be dangerous, but I would force no one.

I wrote yesterday to Right Reverend Bishop Shanahan and asked his permission for the three novices, Casimir, Judith, and Antoinette to be admitted to profession.

Respectfully yours,
A. STANIUKYNAS.

With the Bishop's consent, August 29th and 30th were fixed for the great events. As the novices had worn no habit during the novitiate, they were to be clothed in the habit and white veil of the novice on August 29th. August 30th, the Feast of America's first canonized Saint, Saint Rose of Lima, was the day set for the profession.

The ceremony of reception took place on Thursday morning at eight o'clock. Holy Mass was celebrated by Reverend Anthony Kaupas of Saint Joseph's Lithuanian Church, North Scranton. In the ceremony of reception which followed, Bishop Shanahan was assisted by the Director of the new Sisterhood, Reverend Anthony Staniukynas, D.D. As Bishop Shanahan wished each of the three candidates to bear some title pertaining to the Immaculate Conception, Miss Casimir Kaupas was henceforth to be known as Sister M. Marie; Miss Judith Dvaranauikas, Sister Maria Immaculata; and Miss Antoinette Unguraitis, Sister Maria Concepta. The congregation was named in honor of the saintly King Casimir. At the conclusion of the ceremony, Doctor Staniukynas addressed the new novices in the Lithuanian tongue. Bishop Shanahan followed with an eloquent exposition of the life of the religious teacher.

The Bishop said: "My dear Sisters, today witnesses the foundation of a very important work which you are destined to carry on in God's Church. Under the wise and saintly direction of the Sisters of the Immaculate Heart of Mary, you have been carefully trained in the duties of the religious life and prepared for the work that awaits you. The labor before you is a great one, and will require on your part great faith and confidence in Almighty God. But you have every reason to hope that with God's blessing success will crown your efforts. You are to work in the midst of your own people, the Lithuanians, whose strong faith has burned all the more brightly amidst the persecution that has driven them in such large numbers to our shores. This faith they are anxious to transmit intact to their children, and since the Russian government has deprived them of religious teachers in their own country, they look to you in this country of their adoption to supply the need.

"Your vocation is a high and holy one, a privileged one, too, since it brings you into daily contact with the children, pure and innocent. As I look around me this morning at this grand assembly of Sisters, I am forcibly struck by their youthful appearance. A religious teacher never seems to grow old, and it is because of the privilege she enjoys of being always with the young. This makes her perpetually young. The life you are about to embrace is a hard one, and the most difficult part of it is the giving up of your own will into the keeping of another. At this sacrifice human nature recoils; but, remember that if the sacrifice is great, the aid that God extends to you is greater, and you can say with the Apostle, 'I can do all in Him Who strengthens me.' Therefore, take courage; your begin-

ning is a humble one, but it is in such humble beginnings that the greatest works of God have their issue. Even in nature, the best growth is the slowest. Toil and sacrifice and the cross await you, but these are the marks with which God stamps all His works.

"Yesterday on my way here I witnessed a visible proof of this great verity. I visited the Mallincrodt Convent in Wilkes-Barre. It is only a few years since the good Sisters of Christian Charity were driven by the German Government into exile. A small band of the exiled Sisters came to the United States, and made a humble beginning at Wilkes-Barre. Today they number nearly a thousand, and have homes not only all over North America, but also in South America. Their growth has been truly marvellous. You are few in number, but it is better so, and I know from this trinity great things will come. One thing I do expect of you, and it is this, that you will follow in the footsteps of other foundresses who have distinguished themselves for heroic sanctity. Therefore, be faithful, and remember that if the toil be great, the reward will be a thousand-fold."

The ceremony of profession took place the next day. Reverend Doctor Staniukynas celebrated Holy Mass. Both Bishop Shanahan and Bishop Hoban were in the sanctuary. Each of the three novices, having made formal renunciation of the world, home and friends, pronounced the vows of poverty, chastity, and obedience. Each received the black veil, the gold espousal ring and the crown. At the close of the ceremony, Bishop Hoban addressed the newly-professed Sisters.

The Bishop said: "My dear daughters in Christ, today is indeed an historic one in the history of the Church, and one that is destined to be of special inter-

est to the Lithuanian people, for the consecration you have made of your lives today has not only been in the interest of your own salvation, but also for the spiritual welfare of your fellow Lithuanians. Today at God's altar you have renounced the world and all that life holds most dear. You have made a willing sacrifice of all things, and you have earned for yourselves the undying gratitude of your countrymen and countrywomen. To you they look for the help to enable them to preserve the faith that they have so firmly kept in spite of persecutions, suffering, and even death.

"There are today in heaven thousands of Lithuanian people who, although their names are not found in the martyrology, are truly martyrs, for under the Russian Government they have suffered torture and exile rather than give up that which they held most precious, our holy faith. Today, in the United States, a new danger threatens them. Anarchists and Socialists have insidiously tried to undermine the strong religious principles which these brave Lithuanian people have brought with them to this country; and although Socialism has made but little progress among these people, it is for their children they fear its influence. Therefore, they look to you to help them instil into the minds of their little ones the truths of holy faith. A great work lies before you. You are to become missionaries among these people, and your work will be to preserve to the children the heritage of their fathers. You are the descendants of martyrs, and the same spirit which animated your fathers and grandfathers should animate you. You are the foundresses of a new order in the Church. Years from now your names will be known, your memory honored and revered. Only be faithful to the trust reposed in you. First sanctify yourselves and you

cannot fail to sanctify those entrusted to your guidance. May God bless you, my dear daughters in Christ, and may His choicest graces be poured out on you and your new mission."

On October 7, 1907, the Sisters of Saint Casimir opened their first mission in Holy Cross Parish at Mount Carmel, Pennsylvania. In a letter to Bishop Shanahan, October 12th, Mother Cyril gives a vivid description of this important event. She says: "On Monday morning, Right Reverend Bishop Hoban read Mass in the chapel of Mount Saint Mary's for the success of the new mission; Holy Communion was offered for the same intention. During the morning, the Bishop talked to the young foundresses, giving them fatherly advice regarding the great work awaiting them. Encouraged by his kind words, Sister M. Marie set out on her journey full of hope and happiness. Sister M. Boniface and I accompanied Sister. Sister M. Boniface, who is an exemplary religious and an experienced teacher, will remain with the Lithuanian Sisters as long as she is needed.

"On our arrival at Mount Carmel, we were met by groups of Lithuanian children. Their faces beamed with delight and it was touching to see with what reverence they regarded the Sisters. Reverend Father Staniukynas received us kindly and conducted us through the convent, which we found quite well furnished. The building is a large double house, in fact, too large for the needs of the Sisters, and as Father Staniukynas does not intend to take all the members to Mount Carmel for some time, I think it would be wise to rent only one-half of the house at present.

"Since the school will not open until the fifteenth of November, Sister M. Immaculata and Sister M. Con-

cepta will remain at Mount Saint Mary's in order to continue their studies.

"On Monday evening we were hospitably entertained by the Sisters of the Immaculate Heart at Mount Carmel. On Tuesday morning we assisted at Mass in the Lithuanian Church, where we were greatly edified by the piety of the congregation. I returned home on Wednesday filled with hope for the success of your great undertaking."

Bishop Shanahan was most grateful for the cordial assistance given to the new community. He expressed his gratitude in a letter written to Mother Cyril shortly after her return from Mount Carmel. In it he says: "I cannot at all express my gratitude for the interest you are taking in the new foundation, especially for accompanying the Sisters to Mount Carmel and making them acquainted with those who will be their friends and neighbors in that 'terra incognita.' Your sympathy and encouragement and your presence made a joy of what would otherwise have been a great hardship. When I look back upon it and consider what a bold and hazardous undertaking it was, I know that we should never have succeeded but for you; and I am convinced that God directed me to Mount Saint Mary's to enlist your aid in a work that I am sure is most pleasing to Him. If we can keep the new Sisters just as they are now, humble and devout and courageous, they will do great work. And I have every reason to believe they will persevere when they have your prayers and the prayers of the Sisters of the Immaculate Heart to strengthen and sustain them."

Bishop Shanahan watched with fatherly solicitude the "Baby Casimirians," as he playfully called them. On March 2nd, the feast of Saint Casimir, they were

permitted to renew their holy vows. This renewal on the feast of their holy patron is now an established custom. On March 13th, the stations in the chapel were blessed and the chapel named by the Bishop, Saint Cyril's Chapel. Later he wrote to Sister M. Boniface: "I write to say that neither you nor the Baby Casimirs should fast during Lent. You know that you are all under age, and consequently dispensed by the general regulations of Lent. When you shall have grown up and have your holy rule approved by Rome, and have a mother general, it will be time enough to think about fasting."

His Easter greeting was characteristic. He writes:

Dear Mother Boniface:

I beg to acknowledge the receipt of your kind letter with enclosures. The pictures are very pretty. It was a bright idea to make use of the 'electro' for this purpose. I shall send you a box of bon-bons this afternoon. I suppose that the little Casimirs are now big enough to eat candies.

Wishing you all a Happy Easter, I remain in the Lord,

Yours sincerely,
J. W. SHANAHAN.

He was deeply appreciative of Sister M. Boniface's work as directress of the house at Mount Carmel and writes of her to Mother Cyril.

"Mother Boniface deserves our lasting gratitude for having consented to take up her residence among these foreign people, whose way of life is so different from ours. She has won golden plaudits from all sides for her prudence, thoughtfulness, and unvarying kindness.

The choice you made of her for this delicate and difficult task was a wise selection indeed."

But Sister M. Boniface's work was ended. After the closing of the school at Mount Carmel, the Sisters returned to Mount Saint Mary's for the summer vacation. Sister M. Boniface, having made the first retreat, went to Saint Patrick's Convent, Olyphant. Here she was stricken with pneumonia and died after a short illness. Her funeral was held from Saint Patrick's Church, Olyphant. The funeral Mass was celebrated by the Very Reverend Monsignor T. F. Coffey, of Saint Rose's Church, Carbondale. The places of honor in the sanctuary were occupied by the Right Reverend M. J. Hoban, D.D., and the Right Reverend J. W. Shanahan, D.D. Bishop Hoban preached the funeral sermon and feelingly alluded to the two virtues which shone so conspicuously in the character of Sister Boniface, her obedience and humility. Sister M. Boniface was one of the first postulants received in the Scranton Diocese. She had spent thirty-six years in religion and had, during that time, filled many positions of trust and responsibility. Sister M. Berchmans was appointed to succeed Sister M. Boniface.

In the meantime, Doctor Staniukynas was relieved of all parish duties and left free to devote himself entirely to the direction of the newly-founded congregation. How well he fulfilled this important charge, until his saintly death on December 15, 1918, the spiritual and temporal success of the congregation abundantly testifies. He visited the Lithuanian parishes in the different parts of the United States, collecting funds for the Sisters. He enlisted the sympathy and co-operation of the Lithuanian priests, and soon had the

satisfaction of seeing many young women offering themselves to serve God in the new community. Over these novices and postulants he watched with fatherly care, providing for all their wants and eagerly carrying out any suggestion that Mother Cyril might have to make regarding them. They were to him as his dear children, and he was profoundly grateful for whatever was done for them. On one occasion he wrote: "I saw the piano sent by your generosity to the mother house of the Sisters of Saint Casimir. Well, I must say that Reverend Mother is prodigally kind to our Sisters. It is true that the new Order, at least in the spirit, is your creation, and through this new congregation you will be instrumental in saving here and hereafter millions of souls.

"The interest of the Lithuanians in our schools is rapidly growing and the number of candidates constantly increasing. I hope the good God will give us the means to give our Sisters the highest education attainable. The Lithuanians are keenly alive to the progress of science and nothing less than the very best will satisfy them in the education that they expect us to provide for their children.

"I intend to visit your academy on the twenty-ninth or thirtieth of this month, and to bring with me three or four good candidates. All are capable and, I have no doubt, will prove good subjects."

There was an immense Lithuanian population in Chicago, and the Archbishop, the Most Reverend E. J. Quigley, D.D., wished to have a foundation of the Sisters of Saint Casimir in his Archdiocese. Doctor Staniukynas was quick to realize the advantages that would accrue to the Sisters to have the mother house more centrally located, and Bishop Shanahan, anxious

only for the advancement of the new congregation, willingly consented to the proposed foundation. The Archbishop himself selected the site, a most desirable one, near the beautiful Marquette Park. The land was purchased on August 21, 1909, and work on the new mother house was commenced on September 23rd.

Right Reverend Bishop Shanahan had written to Rome for permission to transfer the congregation from the Diocese of Harrisburg to the Archdiocese of Chicago. By letters Apostolic, received July 2, 1909, the permission was granted and the transfer was made, January 29, 1911. On that day, Sister Marie with eight novices and three postulants from the novitiate at Mount Saint Mary's took possession of the new mother house. The first Mass in the new chapel was celebrated by Reverend Doctor Staniukynas. On April 14th, Sister M. Gabriel of the Sisters of the Immaculate Heart, who had been appointed superior to succeed Sister M. Berchmans, arrived from Scranton with five postulants. The Easter holidays celebrated with all the Lithuanian customs and ceremonies, was a time of heartfelt rejoicing for the little community and especially for its holy director, Reverend Doctor Staniukynas, who had labored in season and out of season to cultivate this new vineyard of the Lord. On July 2, 1911, the mother house was dedicated by the Most Reverend Archbishop. He was assisted by twenty-four priests.

On the sixth of August the first annual retreat was opened by Reverend Doctor Staniukynas. It closed on the Feast of the Assumption. The ceremonies of reception and profession were held for the first time in the new mother house on the Feast of Saint Teresa, October 15, 1911. His grace, the Most Reverend J. E. Quigley, D.D., received the vows of one novice and invested nine

postulants in the religious habit. The ceremony was a touching one, and the Lithuanian people rejoiced with the Sisters in seeing the realization of their fondly cherished hopes.

Sister M. Gabriel filled the office of superior and mistress for two years. On August 24, 1913, the Sisters of Saint Casimir held their first election. Sister Marie Kaupas, the foundress, was elected the first Mother General of the new congregation. Counsellors were elected by the general chapter and the congregation being fully established, the Sisters of the Immaculate Heart of Mary were withdrawn.

The Sisters of Saint Casimir at present conduct Saint Casimir's Academy, a resident and day school, and seven parochial schools in the Archdiocese of Chicago. They have also schools in the Archdiocese of Philadelphia and in the Dioceses of Scranton and Harrisburg. In the community there are (1920) ninety-five professed Sisters, thirty novices and twenty-two postulants.

It was not long until the fame of the new Congregation of Saint Casimir reached Lithuania and soon there were many requests from the Bishops of Lithuania for the Sisters of Saint Casimir to make foundations in their dioceses. To all these requests His Grace, Most Reverend G. W. Mundelein, D.D., who had succeeded Archbishop Quigley in the Archdiocese of Chicago, had but one reply, that there were not enough Lithuanian Sisters to supply the demand made for them in the United States, and that he could not think of allowing them to go to Europe. At last the Bishops of Lithuania, the Right Reverend G. Matulevicius, D.D., Bishop of Vilna; Right Reverend F. Karevicius, D.D., Bishop of Kauno; and Right Reverend A. Karosas, D.D.,

Bishop of Seina, made their request through our Holy Father, Benedict XV, and Archbishop Mundelein consented. There were many volunteers, and the community council had no difficulty in selecting the four who were to make the new foundation in Lithuania. Archbishop Mundelein granted leave of absence for six months to Mother Marie, the Superior General, for the purpose of accompanying the Sisters and seeing them settled in their new home. The Bishops of Lithuania sent the Reverend J. Mesauskas to conduct the Sisters thence. They set sail from New York on the *New Amsterdam*, September 14, 1920, and arrived in Kovno, Lithuania, on the Feast of the Guardian Angels, October 2, 1920.

The Sisters took up their abode in the beautiful Convent of Mount Pacas, or Mount of Peace, at Pazaisliac. The convent is over two hundred years old and was built for the Camaldolese Monks, by Count Pacas, a Lithuanian nobleman. Count Pacas being immensely wealthy, spared nothing in its construction. The estate of Mount Pacas is situated in an ideal spot on the banks of the Niemen River, famous in song and story. The convent is built in the midst of a grand forest, ten thousand acres in extent. In the centre is the church connected with the convent on either side by beautiful cloisters. The church and convent contain many works of art, among them an original painting of the Crucifixion by Michael Angelo. During the World War the convent was occupied by the Germans. After the war the Lithuanian Government gave it to the Bishops of Lithuania. So the saintly Father Staniukynas' vision of millions of souls coming under the influence of the Sisters of Saint Casimir is nearer the realization than even he had ever dreamed.

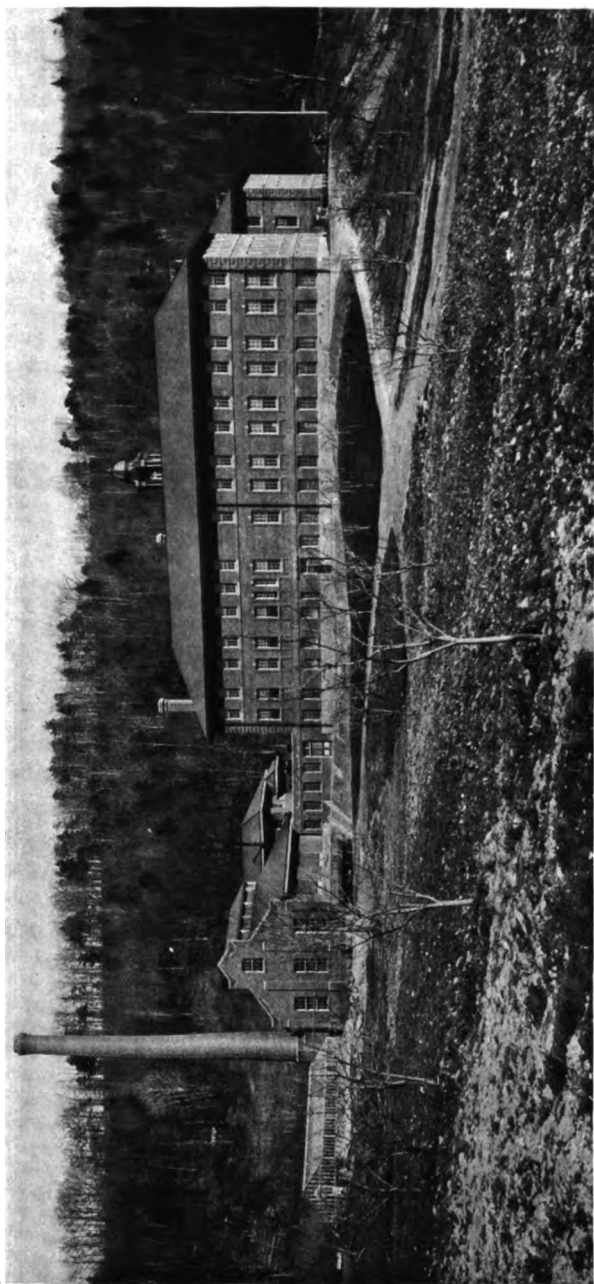
With bright prospects for three communities formed in her spirit, Mother Cyril brought her administration to a close. At the opening of the annual retreat in August, 1913, Mother Cyril resigned her office into the hands of the Right Reverend Bishop with the comfort of heart of a servant of God in the grand work He had given her to accomplish. Much of its execution was due to her great-mindedness and her holiness, to her self-sacrificing spirit and to her prayerfulness, which was a constant edification to her Sisters. Appreciation of her work was not confined to her community or to Catholic ecclesiastics and laity, for anywhere that Mother Cyril is known, the admiration and respect of everyone, regardless of religion or personal feeling, attends her name. Mount Saint Mary's, dedicated to the Blessed Mother under her title of the Immaculate Conception, is a fitting memorial to the life work of Mother Cyril. It was established by her on a solid foundation, in a spirit that draws a rapidly increasing list of patrons and manifestations of public favor. Though retired, she brought the world to her by her goodness, she elevated its taste and taught it the devoted practice of Gospel precepts. The tribute, not consonant with the modesty of Mother Cyril, must be recorded of her that she left the work entrusted to her care at Mount Saint Mary's, a subject of rejoicing for angels and for men.

X. MOTHER M. GERMAINE

New Projects

SISTER M. GERMAINE, sister-assistant, was on August 7, 1913, elected to succeed Mother M. Cyril as Mother Superior of the Congregation. Mother Germaine organized her council as follows: Sister M. Ildephonsus, sister-assistant; Sister M. Borgia, sister-bursar; and Sister M. Camillus, mistress of novices. In addition to her duties as sister-assistant, Sister M. Ildephonsus was appointed directress of the seminary to succeed Sister M. Matthew, who had been transferred to the convent of St. Alphonsus in New York City. Sister M. Mercedes and Sister M. James were re-appointed examiners.

Mother M. Germaine was thoroughly familiar with the work of the schools. From the time of her profession until her appointment to the important post of examiner of schools in 1896, she had been in charge of the normal school of the novitiate. She had given much time and attention to the study of pedagogy, and was familiar with its principals and methods. The normal school flourished under her care, and those whom she trained proved themselves capable and efficient teachers. During her long service as examiner of schools she had ample opportunity to study the school system inaugurated and test its results. Mother Germaine was thus in a position, by reason of her



ST. MICHAEL'S INDUSTRIAL SCHOOL
WHITE'S FERRY, PA.

experience, to direct the congregation toward an all-important end, the education of the children committed to its care.

Mother Germaine foresaw that the rapid growth of both seminary and novitiate would in a short time necessitate the erection of new buildings. Immediately she began to make provision for the raising of a building fund. The first to come forward with offers of assistance were the Knights of Columbus. In 1914, the Knights, in conjunction with the Alumnae of Mount Saint Mary's, held a euchre in the Town Hall. The euchre was well patronized and was most successful. The proceeds were presented to Mother M. Germaine, who communicated to the Knights and Alumnae her appreciation of the splendid work they had initiated.

Mother wished to enlist not only the sympathy and support of the alumnae of Mount Saint Mary's, of which she was already assured, but also the interest of all the alumni of the Immaculate Heart. With this end in view there was organized during the winter of 1915, a federation of the alumni of all the academies and schools under the direction of our Sisters. It was resolved to hold a series of concerts to be known as Alma Mater Choral Concerts. These concerts were to serve two purposes, to bring out the musical talent of the alumni and to swell the building fund, projects which met with hearty approval. The first concert, held May 14, 1915, was artistically and financially a great success. Various other affairs held from time to time greatly encouraged the new mother superior, who had plans drawn for new buildings. The disturbed conditions brought about by the World War prevented her from immediately carrying out her designs. Other trials intervening later prevented the

undertaking of new buildings for some time. At the present writing the building problem is nearing solution.

Various other works lay at hand for completion. As has been said before, all arrangements for the opening of Saint Alphonsus' School in New York City had been made during the last year of Mother Cyril's administration. Mother M. Germaine, who was sister-assistant at the time, had heartily concurred in these plans and at once proceeded to carry them out. Mother M. Crescentia was made superior and the following Sisters were appointed to form with her the first community at Saint Alphonsus': Sister M. Bernard, Sister M. Paul, Sister M. Alacoque, Sister M. Matthew, Sister M. Emmanuel, Sister M. Hope, Sister M. Alonzo, and Sister Marie Annette. The two examiners, Sister M. Mercedes and Sister M. James, went with the new community and remained in New York until Christmas.

On the twenty-fifth of August, 1913, the mission band, accompanied by Mother Superior and Sister M. Borgia, left Mount Saint Mary's for New York. The Sisters were met on their arrival by the Reverend Rector of Saint Alphonsus', Reverend John G. Schneider, C.S.S.R., Reverend Joseph A. Lorenz, C.S.S.R., Reverend William B. Kenna, C.S.S.R., and two parishioners of St. Alphonsus', former students of Mount Saint Mary's, Miss Hilda Murray and Miss Kathleen McGoldrick. Carriages were in readiness to convey the Sisters to Saint Alphonsus' Convent. Before entering the convent the Sisters visited the church. There they remained for some time in silent adoration before our Divine Lord thanking Him for having chosen them to labor for Him in this favored portion of His

vineyard. Before leaving the church, the Sisters visited the Shrine of our Lady of Perpetual Help, the good Mother who had so large a share in bringing the affair of the new foundation to a successful issue. After leaving the church, the Sisters entered their new home, where supper, prepared by the ladies of the parish, awaited them. After supper the kind Father Rector visited them and gave detailed instructions concerning the school. Before leaving, he gave Mother M. Crescentia one hundred dollars for current expenses, and a few days later paid the first month's salary in advance. This custom of paying in advance is still kept up at St. Alphonsus'.

School opened on September 14th, the feast of the Exaltation of the Holy Cross, with an enrollment of seven hundred and fifty children. In a few days every thing was in running order, thanks to the assistance of the Reverend Rector, and the capable Prefect of the school, the Reverend Father Kessler. The Christian Brothers, the Reverend Brother George and Reverend Brother Thomas, who had charge of the seventh and eighth grade boys, gave the Sisters valuable advice and assistance. The Sisters found the children well trained, respectful, obedient, and responsive. Their training reflected great credit on the good Sisters of Charity, who had for many years directed the children of Saint Alphonsus' Parish.

Everything went on smoothly and each day found the Sisters more and more contented in their new home. It could not be otherwise when so much kindness was shown them and every effort made to help them in their great undertaking. As yet the Sisters did not enjoy the privilege of having the blessed Sacrament in the convent. Their visits were made in the church. There,

too, before the Altar of our Lady of Perpetual Help, they renewed their Holy Vows on the eighth of December. Father Rector received the renewal and gave a conference. The Te Deum was recited and Benediction of the Blessed Sacrament closed the impressive little ceremony.

School closed for the Christmas holidays on December 23rd and a few days later Sister M. Mercedes and Sister M. James returned home. Before the opening of the school in January, the hearts of the Sisters were gladdened by the arrival of four additional Sisters: Sister Mary Gabriel, who had been transferred from Saint Casimir's Convent, Chicago; Sister M. Justin, Sister M. Jane Frances, and Sister M. Alban of the newly-professed band. Sister M. Gabriel and Sister M. Justin took the places of the examiners. Sister M. Jane Frances and Sister M. Alban relieved the secular teachers, Miss Watson and Miss Bradley.

After the holidays the new and the old entered with renewed zeal into the work of the school, and with "convent rapidity," time fled until June brought the Regents' Examinations, the exhibit and the closing. School closed with a grand entertainment, during which the Reverend Rector congratulated teachers and pupils on the success of the year's work.

On June 25th, six of the Sisters returned from St. Alphonsus' to attend the summer school at Mount Saint Mary's. Through the kindness of Father Rector, carriages were provided to take the Sisters to the station. He himself, with Father Lorenz and Father Englehart, accompanied the Sisters to the station. Before leaving Father Rector gave the Sisters his blessing for the last time. They were never to see him again.

In the meantime the new convent was rapidly nearing completion. Father Schneider was very much

interested in its construction and though suffering from ill health managed to spend some time each day in the building. He was anxious that it should have all conveniences that might contribute to the health and comfort of the Sisters, and the general plan of the house, particularly the cells, bears witness to his careful forethought. He was anxious too, to have the house completed by September, and the work was pushed steadily forward. The feast day of Saint Alphonsus was the day set for the blessing, but toward the end of July Father Schneider's illness became so alarming that an operation was deemed necessary. Father Schneider was removed to the hospital, but the operation could not stay the progress of the disease and on the feast of his beloved Saint Alphonsus, the revered and saintly rector of Saint Alphonsus' church went to his heavenly reward. The Sisters who were on the eve of leaving for retreat at the mother house, were told to remain until the funeral services were over. Mother Superior accompanied by Mother Cyril went to attend the funeral, which was held from Saint Alphonsus' Church. The next day the little band of Sisters, saddened by their great loss, bade farewell to Saint Alphonsus.

On the twenty-fifth of August, 1914, the new convent was blessed by Reverend Michael Sheehan, C.S.S.R., who had succeeded Father Schneider as rector of Saint Alphonsus. Two days later the Sisters bade farewell to old Saint Alphonsus and took possession of their new home. They were forbidden to transfer any of the old household goods. Everything was to be new, beds, bedding, furniture, and even pictures. Each Sister had her own cell completely furnished according to rule, but best of all was the beautiful chapel in the heart of the new home.

The good work is still being carried on at Saint

Alphonsus. The zealous rectors who have succeeded Father Schneider, Reverend Father Sheehan, Reverend Father Toohey, and Reverend Father Frawley, have watched carefully over the interests of the school. Under the present worthy rector, Reverend Father Frawley, a change was made in the boys' department. The Reverend Brothers having been withdrawn, the Sisters took entire charge of the department.

Another new school, under the auspices of our Lady of Perpetual Help, was opened during the first year of Mother Germaine's administration. The parish at Patton is served by the Benedictine Fathers. Patton is a little country town situated in the Alleghany Mountains, and something of the Benedictine old world peace and quiet seems to brood over it. It was at the suggestion of Right Reverend Bishop Garvey that Father Edwin, O.S.B., the venerable pastor, applied for Sisters of the Immaculate Heart to take charge of the new school. The following Sisters were appointed: Sister M. Leona, Sister M. Nepomucene, Sister M. Leon, Sister M. Eulalia, and Sister M. Joachim, with Sister M. Leona as superior. Accompanied by Mother Superior and Sister M. Borgia, they left Mount Saint Mary's, September 3, 1913, and arrived at Patton that evening at seven-thirty. A delegation of the ladies of the parish met them at the station with carriages to convey them to their new home. On their way they visited the church. They were met at the church door by the pastor, Reverend Father Edwin, who welcomed them cordially. They found the convent comfortably furnished and supper awaiting them. After supper Father Edwin gave them a detailed history of the parish, and an account of the building of the school.

The next morning after breakfast they were taken on



Saint Bernard
School,
Hastings, Pa.

Saint Bernard
Convent,
Hastings, Pa.



Our Lady of Perpetual Help, Patton, Pa.

an inspection tour through the school. They were not a little astonished to find a substantial brick building, modern in every respect and well equipped. The building revealed at least one phase of the character of the good priest who had planned it. He had been a teacher himself for twenty-five years, and the carefulness with which every detail was worked out showed that he was thoroughly familiar with the wants and requirements of school life. The children were already well trained. Old-fashioned reverence for authority was very noticeable, and it was evident that the virtue of obedience was sedulously cultivated. The Sisters were at first a great curiosity, as most of the children had never seen Sisters before. It was amusing to watch the efforts they made to catch a glimpse of their new teachers the first morning the latter appeared at Mass.

School opened with Holy Mass on the Feast of Our Lady's Nativity. Over two hundred children enrolled. In spite of their demure appearance, there was not a little amusement among them when, before beginning their work, they were told to kneel down for prayers. Prayers in the class-room was for them a novel experience. The organization of classes was soon effected, and as books and stationery had already been provided there was no time lost in beginning the work for the year. Father Edwin visits the classes daily. He has been so long among these people that he knows the family history of each child. They love and respect him and there is a brightening up of the little faces whenever he makes his appearance. The people of the parish are most generous and kind to the Sisters, and the members of the community of the convent of Our Lady of Perpetual Help have reason to feel that their lines are cast in pleasant places.

*The Sisters' Contribution to the Work of the
Foreign Missions*

In 1914, the Sisters of the Immaculate Heart of Mary were given an opportunity to further the work of foreign missions, an opportunity of which they were glad to avail themselves. Very Reverend James Walsh, the esteemed Superior of the Catholic Foreign Mission Society of America, was anxious to have the Teresians, who had associated themselves with the work of the foreign missions, trained in the principles and the observance of the religious life. On May 25, 1914, Father Walsh wrote from Maryknoll:

OSSINING, NEW YORK.

Reverend and dear Mother M. Germaine:

We have here at present nine lay-women. They are giving their service gratis to the cause of foreign missions. Some are very well educated, others less so, but all are intelligent, and during the past two years at Maryknoll have given splendid evidence that they can co-operate unto good.

Most of the nine are engaged in clerical or literary work, the others are occupied with household duties. They follow a provisional rule, substantially the same as that in use at the seminary, and our horarium is practically theirs.

Cardinal Farley has visited them and granted them first the privilege of daily Mass and then the reservation of the Blessed Sacrament, and later still Benediction as in most convents. His Eminence also suggested the uniform which they wear. Before meeting your Sisters we had applied to a European Missionary Congregation at Rome, the Franciscan Missionaries of Mary, for a group of nuns to train these young women.

Through a miscarriage of mail after all preliminary arrangements had been made, the group set aside for us was dispatched to the Far East, and as no assurance was given of another supply, the negotiations came to an end.

Cardinal Farley, before leaving for Rome, gave us permission to apply to your house in Scranton for the needed help. Bishop Hoban has been a father to our young apostles there, and we would now have you mother the Teresians here. We feel that Bishop Hoban's relationship to us will not make this impossible so far as he is concerned, although we have had no occasion to speak with him on this last subject. We trust that you can spare some Sisters to undertake this important task, which may mean much for the future.

We are inclined to believe that the training should be continued for two years, but you can judge better yourselves. At the end of the period of training, these women will, we hope, be ready for formal organization into a foreign mission society to help our work in this country, and possibly out among the heathen.

I believe that three Sisters will be enough, one to be superior and mistress of novices, another to manage the household affairs, and a third to supervise the laundry. We will make the accommodations as comfortable as our space and means will permit.

Please let me know at your earliest convenience the decision, and may God direct you for His greater glory. Miss Rogers will go to Scranton about June 15th, and is hoping before then a favorable reply will have been received so that she can talk over details with you.

With kind regard, I am,

Faithfully in Christ,
JAMES A. WALSH.

Bishop Hoban, who was keenly interested in the Catholic Foreign Mission Society, heartily approved of the Sisters going to Maryknoll and Mother Germaine wrote her acceptance. In his reply of June 12th, Father Walsh says, "I am glad to know that Bishop Hoban approves of the arrangement and that you accept the charge of training the Teresians for the religious life. You do not mention when we may expect the Sisters, but I presume it will be shortly after August 15th.

If you think it well to have Miss Rogers stay some time in Scranton this summer, or to have the others each in turn to get a glimpse of your convent life, please instruct Miss Rogers and we will try to arrange at this end.

Asking your prayers for our work, I am,
Sincerely yours in Christ,
JAMES A. WALSH.

The opportunity to get a glimpse of convent life was afforded them as Father Walsh had suggested, and after retreat Miss Rogers and a companion spent several days at Mount Saint Mary's as guests of the community.

In a letter to Mother M. Germaine, written June 24th, Father Walsh outlines his plans for the young community. He says: "As I see it, their primary purpose is to extend in this country an appreciation of the Catholic Foreign Mission Society of America, its present work and future missions. This they will do by helping to circulate and sustain 'The Field Afar,' by spreading other mission literature, and by conferences in schools and assemblies. They will also provide for the Society in its various houses, domestic service, if asked to do so. When the number is more than is

needed for carrying on this work, they will, we hope, send some members to the foreign fields.

"They will be made up of two classes:

"1. Those who are fitted by disposition and circumstances to lead the community life. These will be Teresians of Maryknoll.

"2. Those who live outside in their own homes or elsewhere, but who give to the work such services as canvassing, translation, editing, sewing, etc. These would be bound to certain private devotions adapted to their state of life, probably like those of Carmelite Tertiaries. They might be called Maryknoll Teresian Tertiaries.

"Our term begins September 15th. September 8th would be a good feast day to start the training, and your nuns could be our guests for a week, or at least some days prior to that time. If, however, you advise Miss Rogers not to leave, you could arrange to come before September 1st."

The Sisters chosen for this important work were Sister M. Stanislaus, Sister M. Gerard, and Sister M. Domitilla. Sister M. Stanislaus was appointed superior and mistress of novices. The Sisters, accompanied by Mother Superior and Sister M. Camillus, left Mount Saint Mary's on September 15, 1914, and arrived at Ossining at seven p. m. Here they were met by Father Walsh, Brother Thomas, and a new Teresian postulant, Miss Mary Crawford of Boston, who had just arrived. Automobiles were in waiting, and they were soon spinning over the hills. In a few minutes they had arrived at Maryknoll. The Teresians in their gray uniforms presented a very pleasing picture as, circled around the stone steps, they stood waiting the arrival of their future guides. The Sisters were warmly

welcomed. In a few minutes Father Walsh announced Benediction, and all went to the chapel to receive the blessing of our Sacramental Lord. The next day was pleasantly spent in viewing the grounds of Maryknoll and Sister M. Camillus left for home, and the missionaries. On Thursday, September 16th, Mother Superior and familiarizing themselves with the new surroundings began their work. On Sunday, September 26th, the novitiate was begun. The Teresians felt as though they were being ushered into a new life, as indeed they were, and their generous efforts were very edifying and consoling.

In her diary, Sister M. Stanislaus has left us an interesting account of her two years at Maryknoll. It had been the dream of her life as a young girl to become a missionary Sister and go to foreign lands, but as she knew no Catholic Foreign Missionary Society in her young days, she contented herself with work nearer home. Now her dream had its realization in part. If she could not go to China herself, at least she was doing her part to prepare others for the great work. She was thoroughly imbued with the missionary spirit and the pages of her little diary glow with enthusiastic accounts of the progress in holiness of her dear novices. She also gives faithful accounts of the foreign missionaries who visited Maryknoll from time to time, and of the wonderful work they are doing for God. "December 7, 1914," she writes, "marked a great day in the annals of Maryknoll. Three students received the cincture from Bishop Hayes. Bishop Hayes was assisted by Monsignor Dunn, Father Dineen, and Father Cashin, Chaplain at Sing Sing. The humble surroundings of the little seminary chapel lent an additional charm to the occasion. The Bishop

in his sermon reminded the young candidates that they were the envy of many zealous priests, who would be glad to have their opportunity to labor in the fields afar.

"If he could only bring back the days of his youth how glad he would be to go to those foreign countries where thousands are waiting for some zealous missionary to bring to them the word of God. He compared the fields and hills which now surround the lowly beginnings of Maryknoll to the scenes of their future labors, where souls are waiting for their coming. The lordly Hudson floating calmly along would yet mingle its waters with the mighty ocean, that some day would bear these zealous missionaries on its bosom to 'Fields Afar.' "

"December 8th, the Feast of the Immaculate Conception," she tells us, "was a day never to be forgotten. Every spiritual favor was ours. Father Walsh had asked Cardinal Farley for the privilege of Exposition of the Most Blessed Sacrament. His Eminence replied, 'The Sisters of the Immaculate Heart of Mary have my heartfelt permission for Exposition.' At 6.30 a. m., Father Walsh celebrated Holy Mass. Mass was followed by a beautiful conference on Our Immaculate Mother. We renewed our Holy Vows. At the close our dear Lord was enthroned on our little altar. All day we took turns as adorers. At 5.30, Father Merkes of India gave us Benediction. The last exercise of the day was a pilgrimage to Our Blessed Mother's Shrine. The shades of night fell with the last strains of the 'Audi Nos.' "

Interesting descriptions are given of the midnight Mass, the Christmas rejoicing, the celebration of the different feast days, the happy recreation hours, the

work on the "Field Afar," and the hundred and one events that go to make up life in a religious community. The missionary spirit of Sister Stanislaus' novices and their daily progress in the religious life, are themes upon which she is never tired of descanting. The diary also reveals the beautiful interior life led by this chosen soul, whose thoughts and aspirations ever tended heavenward.

Wednesday in Holy Week, April 7th, Sister M. Gerard was obliged, on account of illness, to leave Maryknoll. Her place was filled by Sister M. Martha, until all the Sisters were recalled. Mother Superior had agreed to allow them to remain two years. The time having expired the Sisters were called home, but they had the satisfaction of knowing that the little community at Maryknoll was now firmly grounded in the principles of religious life.

Some months afterward the question of the permanent organization of the Teresians into a religious congregation was settled. Arrangements had been made with the Dominican Provincial to admit them as Dominican Tertiaries and their future was secured. In a letter written to Mother Germaine in 1916, Father Walsh says: "In flight I have lightly touched Scranton twice since Monday on my way to and returning from Buffalo. I had hoped to call on you, although I had no definite news until now.

"Last evening on my return to New York, I found that our petitions to Rome for the Teresians after considerable delay had been duly signed and approved by those concerned with me on this side of the water, Cardinal Farley and the Dominican Provincial. I had a conference immediately with the Dominicans assigned by Cardinal Farley to assist in the formation of the

Teresians, and I am assured that we may look forward to the arrival of a Dominican nun to conduct their training as soon after July 1st as we desire.

"This means that Sister M. Stanislaus, Sister M. Martha, and Sister M. Domitilla can be freed on July 1st if you wish. I have told this to Mother Stanislaus who will await instructions from you.

"My chief reason for suggesting July 1st, or thereabouts, is to let you and the Sisters have the benefit of this extra month in return for the faithful service they have rendered and for your own unvarying kindness. Another reason, but it is quite secondary, is that since the Teresians will take up the Dominican Rule it would appear wise to place them in a Dominican atmosphere with as little delay as possible. There will be a short interval between the two regimes.

"If by any chance it would be more agreeable to you to have the Sisters remain here after July they know, and you will know it from them, that they will be most welcome to stay. Maryknoll will seem strange without them and we all shall be sorry to see them go."

Mother was anxious to have the Sisters home and wrote at once to Father Walsh:

Dear Reverend Father:

Allow me to congratulate you on your success in the accomplishment of your desire with regard to the Teresians. You have my kindest wishes for God's best blessings upon your new management and I feel confident that you and your co-workers will enjoy His gracious help, for He will be mindful of your zeal and sacrifices in the cause of foreign missions.

I shall be glad to welcome our Sisters home on July 1st, so that they may have a good rest during the sum-

mer months. If possible I shall visit Maryknoll before the Sisters leave, as I would like to meet the little family all together once more before the Sisters' separation.

With cordial thanks for the kind words spoken of our good Sisters, I am, in the Immaculate Heart of Mary,

Sincerely yours,
MOTHER M. GERMAINE.

Sister M. Stanislaus was grateful for the opportunity given her of laboring in the cause of the foreign missions. She never lost sight of the interests of Maryknoll, and during the few years of life that remained to her, kindled in many hearts a love and devotion for the cause which she had so much at heart.

In the September after her return from Maryknoll, she was made superior at Danville. During the year she was transferred to Saint John's, Pittston, to succeed Sister M. Clementine, whose holy death occurred January 19, 1917. In June Sister M. Stanislaus fell ill and was taken to the hospital for treatment. She lingered until September 9, 1917, when God called her home. Sister M. Stanislaus had entered the novitiate at an early age. During her novitiate days she proved herself a perfect novice. She was an indefatigable worker, but her zeal for souls never interfered with the close union with God which was the secret of her personal holiness. All during her illness she remained in a semi-conscious state, except at the early hour of the morning, when the chaplain at the hospital was accustomed to bring her Holy Communion. Then she was fully conscious, and with great fervor made her daily thanksgiving. After that she again sank back into a

lethargy from which it was impossible to arouse her until Mass time the next morning. The good Franciscan Sisters who waited on her said, "What a beautiful life this good Sister must have led to merit such a singular favor from our Lord." She had cherished a special devotion to her holy patron, and our dear Lord was pleased to satisfy her longing for Holy Communion even as He had satisfied the longing of the holy Saint Stanislaus.

The work at Maryknoll, the contribution of Sister M. Stanislaus and her devoted band, to the foreign missions, closed for a time the labors of the Sisters of the Immaculate Heart of Mary in the foreign mission field. There had been many calls for our Sisters from different parts of the United States to open schools, but none as yet had come from foreign missions. Mother Germaine felt that work of this kind, by reason of the labor and sacrifice it would entail, would bring the special blessing of God upon the community. She said many times that if a foreign mission were offered to us, she would not hesitate to accept it. The opportunity soon came. The Redemptorists had resolved to build a school and convent in their parish of Mayaguez in Porto Rico. Mother Germaine expressed her willingness to take the mission. On April 14th, the Very Reverend Joseph Schneider, C.S.S.R., Provincial of the Redemptorists of the Eastern Province, accompanied by Reverend Father Sheehan, Rector of Saint Alphonsus', visited Saint Alphonsus' Convent to confer with Mother Superior about the proposed mission. The Reverend Provincial had been in Porto Rico and was well informed with regard to the conditions there. Before coming to a decision, he advised Mother Superior to visit Porto Rico. He told her that January

would be the best time to visit the Island, and as two of the Redemptorist Fathers would sail for Porto Rico that month, Mother and her companion would have the advantage of their company on the voyage. Mother acceded to their proposal.

On her return home, Mother made arrangements to have a number of the Sisters, the prospective missionaries, take up the study of Spanish. The Sisters applied themselves so assiduously that in a short time many had acquired quite a mastery of the language.

On January 15th, Mother Superior, accompanied by Mother M. Crescentia, set sail for Porto Rico. On board the vessel the travellers had the pleasure of meeting the two Redemptorist Fathers, Father Frawley and Father Sheehan. They had a pleasant voyage, and spent nearly a month on the island, visiting the different religious communities and studying conditions. They arrived home on February 14th, to the great delight of the community, who were eager to hear about the new mission. Many pleasant hours were spent in listening to the interesting accounts of Porto Rico and its inhabitants. Both travellers were enthusiastic over the splendid work that was being accomplished by the different religious communities in Porto Rico. There one could work for God, there was no room for self; and there was enough work among those poor people to satisfy the zeal of the most ardent; but the project of sending our Sisters there did not materialize. As Mother Teresa would have said, "It was not the Will of God."

Higher Education

The development at home was becoming deeper and more active, while progress was slower abroad. The

work of college extension was faithfully continued during Mother Germaine's administration. On May 24, 1915, six Sisters received their degrees. That same summer about fifty Sisters were in attendance at different colleges. Many of these had matriculated before, and have since received their degrees. Sisters were also sent to the Bush Conservatory, Chicago, and the University of Pennsylvania, to the Emerson School of Oratory and to Simmons College, Boston, to do special work in the arts.

In the summer schools conducted at Mount Saint Mary's, courses in music were given by Professor F. O'Connor of Binghamton. Miss Walls of Columbia University gave a course in domestic science; Miss Yvonne Côté of New York gave a course in drawing; and Miss Frances Clarke of Columbia gave a course in primary methods.

In May, 1918, a summer school was opened at Notre Dame University, Indiana. Mother Germaine decided to send Sisters there if trip passes could be secured on the Erie Railroad to Chicago. The Erie officials courteously granted the required number of passes and eight Sisters were sent to Notre Dame. On reaching Chicago they were met by the Sisters of Saint Casimir, who conducted them to their mother house and hospitably entertained them. The visit to Saint Casimir's broke the journey and the Sisters arrived at the University next morning ready to begin work. The summer school course there was a most satisfactory one. Every courtesy was shown by the Holy Cross Fathers and the Holy Cross Nuns. It was Mother Germaine's intention to have the Sisters continue their course at Notre Dame, but the next year the passes were withdrawn and the fare for such a distance was prohibitive.

In the Spring of 1918, Mother Germaine petitioned the President of Fordham University, Reverend Joseph Mulry, S.J., to open a summer school in connection with the Graduate School of the University. The opening of such a school would be a great advantage to our Sisters as they could be accommodated at Saint Alphonsus' Convent in the city. In a personal interview which Mother Germaine had with Father Mulry he assured her that he was in full sympathy with the idea and expressed his belief that if a summer school was opened it would undoubtedly prove a great success. He advised her to lay her petition before the Provincial, Reverend Father Maes. Father Maes' answer was that he would be happy to accede to her wishes, but that the opening of a school that summer would not be feasible. The demand for Army chaplains was so great that it would be impossible to furnish teachers.

The next year prospects were brighter, and Fordham opened its first summer school. The necessary accommodations were provided at Saint Alphonsus' and twenty-six Sisters had the novel experience of being able to attend summer school and at the same time enjoy all the advantages of community life in their own convent. Now that Marywood College has its own summer school, the continuity of community life need no longer be broken.

One of the distinguishing traits of the Congregation of the Immaculate Heart of Mary as a teaching body is its progressiveness. This is due partly to its American origin, and partly to the fact that it has from its beginning been fortunate in its superiors. Its founder, Reverend Father Gilet, with admirable discernment of the signs of the times, foresaw that the future of the Church in this country would in very large measure

depend upon the Catholic education of the children. It was this discernment that impelled him to lay in the wilds of Monroe the foundation of a congregation of religious women, who would make the Christian education of youth second only to their own personal sanctification.

The foundress and first Mother Superior, Mother Mary Teresa Maxis, was a broad-minded woman of liberal culture. The first prospectus which she issued for the resident and day school at Monroe, gave evidence of the high ideals which she and her devoted band of co-workers cherished with regard to the training of the girls under their care.

The Sisters who made the first foundation at Saint Joseph's in Pennsylvania, enjoyed exceptional advantages. The proximity of Saint Joseph's College, with its brilliant staff of professors, was an advantage for the community and academy that the Sisters fully appreciated. The professors at the college lectured for the Sisters and their pupils, and also gave courses in the different sciences at the convent. These Sisters fully realized that the teacher, if she would fulfill all the duties of her exalted calling in a worthy manner, must needs be broadly educated; and this attitude toward the profession of teaching is traditional in the congregation. This spirit has manifested itself in the untiring efforts of the heads of the congregation to provide for the Sisters opportunities to avail themselves of all that is best in the educational world. It is in this way that their educational work has kept pace with the progress of the times.

Fifty years ago, the idea of colleges for women was a sort of *ignis fatuus*, a "will of the wisp," that danced tantalizingly before the eyes of women. It was the goal

that from the very beginning the Sisters of the Immaculate Heart of Mary, under the leadership of their efficient heads, had steadily aimed at attaining. Mother Joseph, Mother Francis, Mother Mary, and Mother Cyril, each in her turn contributed her share. While the work of the schools went steadily on, the individual culture of the Sisters was not neglected. The normal training in the novitiate, the daily study and preparation for teaching; the well organized system of certification, the carefully planned extension courses, institutes, summer schools at which courses were given by specialists in different subjects; all this was carried on within the convents quietly and effectively. When extension courses were offered in connection with the different universities, the Sisters of the Immaculate Heart of Mary were among the first to take advantage of the opportunities offered. Members who could be spared spent the allotted time in the different women's colleges until degrees could be secured. Soon the Community of the Immaculate Heart of Mary felt that it was in a position to open a college where young women might enjoy to the fullest the blessings of a college education. It was reserved for Mother Germaine to crown the efforts of her predecessors by laying the foundation of the college and securing its charter.

Marywood College

In the foundation of Marywood College, the initial step toward securing a college charter was taken during the last year of Mother Cyril's term of office. She believed the time had come when the college was a necessity, but wishing to sense the opinion of others, questionnaires were sent out to the priests of the diocese

and to the patrons of our schools and academies. The answers received were not only favorable, but very encouraging. The Right Reverend Bishop had already given his sanction to the proposed college, saying that he would not fear for its future since its endowment was secure, for, "What greater endowment could a college have than lives wholly consecrated to the great work of teaching?"

When Mother Germaine succeeded Mother Cyril in the office of mother superior, she at once took up the unfinished work and labored assiduously, never ceasing until her untiring efforts were crowned with success. Early in 1914 Mother Germaine had an interview with Doctor Nathan Schaeffer, State Superintendent of Education, concerning the proposed college. He gave her much encouragement and advised her to form a college class. The proposition was discussed at a charter meeting held in February, 1914. Mother Germaine was advised by the Right Reverend Bishop and the attorneys of the Community, T. P. Hoban, Esq., and R. J. Murray, Esq., to proceed with the work. At the close of the school year of 1914-1915, preparations were begun for the opening of the college in September, and during the summer months Mother Superior spent much time in preparing a catalogue. Soon after the close of the annual retreat in August, copies of the catalogue were mailed to prospective students and interested friends.

Mother Superior next directed her attention to the work of providing suitable quarters for the accommodation of the college students. This necessitated quite a few changes. The large class-room formerly occupied by the grammar classes was converted into an assembly hall; the community library, into a college

library; the large dining room used during reception and profession, into a college refectory; the guests' dining room, into an office; and the students' library, into a living room.

The formal opening of the college took place on the Feast of the Nativity of the Blessed Virgin Mary, with the celebration of the Mass of the Holy Ghost by the Right Reverend Bishop. At the close of Mass the Bishop addressed the students on the meaning of higher education and the obligation it imposes on those who have enjoyed its benefits.

After Mass the members of Marywood's first class, who had assembled in the auditorium, were introduced to the Right Reverend Bishop, who congratulated them on the distinction they were to enjoy, that of being foundation pillars of the new College of Marywood. The Bishop earnestly exhorted them to put forth every effort to make their college career a blessing to themselves and an inspiration to others who would naturally look to them as exponents of the higher education of women.

After the Bishop's address, the great bell summoned the class to the college assembly room, where the work of the year was outlined. Then a holiday was declared and part of the morning spent on the grounds. The day closed with Benediction of the Most Blessed Sacrament.

A pleasant feature of the opening day was the cordial message of congratulation sent by the senior priest of the Scranton Diocese, the Right Reverend N. J. McManus, pastor of the Holy Rosary Church, North Scranton. In grateful recognition of Father McManus' greeting the following telegram was sent to the venerable priest: "The faculty and students of

Marywood College gratefully acknowledge the courtesy and kindness of the senior priest of the Scranton Diocese on the occasion of the birthday of Marywood College."

The following young ladies were registered in the Freshman Class of 1915-1916: Misses Kathleen Howley, Madeleine Larkin, Marie Joyce, Clare McCann, Marie Fleming, Geraldine Burke, Pauline Seddon, Marie Orr, Mary Tierney, Mary Groeszinger, Margaret Mills, Bernice Hillis, Angela Griffin, Agnes Leonard, Mary Lynott, Katherine Gavin, Marion Kendrick, Regina Sullivan, Mildred Walker, Grace Croghan, Evelyn Banks, Margaret Murray, Helen McHugh, Mary Howley, Margaret Mullen, Mary Loftus, Marie Downes, Cecilia Dwyer, Frances Canfield, Mary Sheridan, Eleanor Legnard, Viola Loftus, Mary Kearney, and Helen Burke.

The first college catalogue contained the following:

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Professor of Social Sciences
 Sister M. ROBERTA, Mus.B., *Professor of Violin*
 Sister M. LUCRETIA, Mus.B., *Professor of Piano*
 Mr. F. O'CONNOR, *Professor of Music*
 Sister M. BORROMEO, *Instructor in Vocal Music*

The first college celebration took place on September 28th, the eve of the Feast of Saint Michael. In honor of the feast an entertainment was held in the college auditorium. During the entertainment the Right Reverend Bishop invested the members of this first college class in cap and gown. The petitions and names were read by the Reverend J. A. Boyle, LL.D., Professor of Latin and Philosophy, in the new college. The investiture was followed by the chorus, "Marywood."

In his address to the students, the Right Reverend Bishop dwelt at some length on the significance of the

event of the evening and of its importance in the annals of Marywood. The future of Marywood College, he told the young ladies, would depend in a large measure on its first class. The Reverend Professor in the new college had assured him that the young ladies comprising this first class were all that could be desired, a bright, earnest, industrious, and enthusiastic body of young women, intent on their studies and anxious to prove themselves worthy of the advantages afforded them. He counselled them to keep up the reputation. This it is that would attract other students to the college and make of Marywood an important factor in the advancement of the higher education of women.

The priests present at the entertainment were: Reverend Doctor Boyle, Reverend Thomas McHugh, Professor of Religion and Greek at Marywood, Reverend A. J. Brennan, D.D., Reverend W. Kealy, D.D., Reverend J. J. B. Feely, LL.D., Reverend J. J. McGucken, and Reverend P. Cawley.

In order to show their appreciation of the college movement, the Alumnae of Mount Saint Mary's planned a lecture course. These lectures were given in the auditorium. The course was inaugurated February 3, 1916, by Reverend J. J. McCabe of Wilkes-Barre. His subject was "Efficiency," a topic that was just then popular. Other lectures were "Life and the Opportunity to Live," by Miss Katharine Toohey; "The Formation of the Constitution of the United States," by Reverend J. Mulholland; "Myths, Legends, and Folk Lore," by Miss Katherine Moran. The interest of Miss Moran's lecture was heightened by the vocal illustration of folk songs given by Miss Susan Burns. Reverend Brother Maurice of Saint Thomas College, lectured on the "Life and Labors of Saint John Baptist

de La Salle"; and Reverend John Featherstone of the Catholic University, on "Our Wants and How to Satisfy Them." In January Doctor James J. Walsh of New York City began a special course of lectures in experimental psychology.

The heavenly patrons chosen for the new college were Saint Thomas Aquinas, Saint Teresa, and Saint Brigid. Special exercises were held on their feast days. The feast of the Immaculate Conception is the patronal feast of the college. The first celebration of this feast was marked by the organization of the Sodality of the Immaculate Conception and the crowning of a statue of Mary Immaculate.

The first State approval of the college came on December 25th, when Doctor Schaeffer, who was presiding over the educational convention in the city, visited Mount Saint Mary's. He also inspected the building and made many valuable suggestions with regard to the science department and the library.

The first year was a year of organizing. The Teresian Dramatic Society, organized April 25th, gave several performances before the close of the year. The Saint Brigid Literary Society, organized February 1st, issued before the close of the year the first college paper, *The Marywood Chronicles*. Later a quarterly, *The Marywood College Bay Leaf*, was published, the first issue making its appearance in June, 1919. Other publications of the college students are: *Bayberries*, a volume of poems; *The Tourmaline*, an annual; and *Twigs*, a monthly newspaper. On the first day of May a league was formed having for its object the promotion of modesty in dress.

A campus play was given by the class on June 17th. The next day the ceremony of the "Turning of the Tas-

sels" was held in the assembly room. The first sophomores presented the college with a beautiful copy of the Sistine Madonna. Mother Superior accepted the picture on behalf of the college and thanked the class. With this event the first college year came to a close.

During the summer twenty-two applicants were received and registered for the new class. The outlook was an encouraging one. The first event of importance in the year 1915-1916, was a celebration in honor of the golden jubilee of the city of Scranton. On October 1st the students celebrated the anniversary by presenting an original play, "A Romance in One Act," written to commemorate the golden jubilee. The address to the Bishop was a brief history of the work and progress of the Catholic Church in the Scranton Diocese. On October 3rd, the great education parade was held in the city. It was an important feature of the golden jubilee, every educational institution in the city being represented. It was Marywood's first appearance in public and judging from public comments, the students made a very forcible impression.

Now that the two college classes were in operation, an application for a college charter was in order. After New Year's the preliminary arrangements were completed and on January 9, 1917, the first step was taken, when an application for the incorporation of Marywood College was filed in the office of the Prothonotary of Lackawanna County. The application was favorably received. On February 3rd, Judge James O'Neill directed the Prothonotary to transmit to the Superintendent of Public Instruction an exact copy of the certificate of incorporation. The College and University Council met at Harrisburg, Tuesday afternoon, March 13th, and took up the petition of Mary-

wood College, Scranton, for power to confer degrees in the arts and sciences. There were present at the council the following members: J. H. Harris, President of Bucknell College; E. T. Smith, of the University of Pennsylvania; S. B. McCormick, of the University of Pittsburg; H. H. Apple, of Franklin and Marshall College; W. H. Crawford, of Alleghany College; Edwin E. Sparks, of State College; H. S. Drinker, of Lehigh University; Nathan C. Schaeffer, State Superintendent; and the Attorney General, S. Brown. The petition was favorably received by the council, and a committee was appointed to visit the college. The Committee was composed of the following members of the Council: Dr. J. H. Harris, Dr. Edwin E. Sparks, and Dr. Henry S. Drinker. On March 26th, Dr. Sparks wrote Mother Superior that the inspection of the college would be made April 20th. Later he wrote to her:

MOTHER M. GERMAINE.

My dear Friend:

It now appears that April 11th will better suit some members of our committee than April 20th. I will inform you later of the decision. In the meanwhile if for any reason April 11th will not suit your plans, will you kindly notify me?

Very truly yours,
(Signed) EDWIN S. SPARKS.

At length the long awaited inspection day had arrived. From early morning there was a stir throughout the house, as Sisters and students prepared for the arrival of the distinguished visitors. Shortly before nine o'clock Doctor Boyle and Father McHugh

arrived, and kindly constituted themselves a reception committee. Promptly at nine o'clock Dr. Drinker, of Lehigh University, and Dr. Harris, of Bucknell, were announced. They informed Mother Superior that Doctor Sparks, of State College, would join them a little later.

After a brief conference in the parlor, the committee decided to begin their inspection of the building and equipment. They began their tour accompanied by Reverend Dr. Boyle, Reverend Father McHugh, Mother Superior, and Sister M. Ildephonsus. Soon Dr. Sparks arrived and joined them. The entire building from attic to cellar was thrown open for inspection, and the committee seemed eager to obtain a full and careful view of each room in the various departments. Particular attention was given to the libraries and science departments. The inspectors were greatly impressed by the cleanliness of the house and thought it incredible that a boarding school could be kept so orderly and in such splendid condition. One of the visitors remarked that it looked as though the building was staged for the occasion, but Dr. Boyle quickly informed him that convent cleanliness was proverbial and that Marywood College was no exception.

While the tour of the house was being made, our Right Reverend Bishop and our legal advisers, Attorney Hoban and Attorney Murray, arrived. When the inspectors had satisfied themselves that the institution was well equipped to care for the physical, mental, and moral interests of the students, they expressed their desire to hold a business meeting in order to look into the finances of the community, to inquire into the scholarship of the teachers and to inspect the records.

Mother Superior had carefully prepared for this detail of the inspection and had systematically arranged on the library table the papers containing full and particular information concerning the business matters with which the inspectors wished to become acquainted.

The question of endowment was debated, and the inspectors were told that the college depended for instruction and help, in the main, upon the members of the congregation, who serve gratuitously; also that a yearly income received from the salaries of the teachers in the parochial schools belongs to the community and not to the Church. To make "assurance doubly sure," the Bishop was asked to testify in writing to the fixity of the community income. He gladly consented to do so.

At the close of the business meeting, the guests were invited to luncheon. Those who formed the circle around the table were Right Reverend M. J. Hoban, D.D., Reverend Dr. Boyle, Reverend Father McHugh, President Harris, President Sparks, Attorney Hoban, and Attorney Murray. President Drinker, who had to make train connections, reluctantly declined the invitation.

Before leaving Mount Saint Mary's, the inspectors expressed themselves as satisfied with the result of their visit, complimented Mother Superior on the splendid preparation that had made their work so pleasant and expeditious, and promised to submit a report of the inspection as soon as possible to the State Superintendent of Education.

A few days later, our Right Reverend Bishop sent to Mother Superior a copy of the letter which he had forwarded to the inspectors in response to their request that he testify to the fixity of the income of the community.

MOTHER M. GERMAINE

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BISHOP'S HOUSE, SCRANTON, PA.,

April 14, 1917.

Presidents:

EDWIN E. SPARKS, Ph.D.,

JOHN H. HARRIS, Ph.D.,

H. S. DRINKER, LL.D.,

COMMITTEE OF THE COLLEGE AND UNIVERSITY

COUNCIL.

Gentlemen:

In reply to your inquiry concerning the fixity of the income from salaries of the teachers in our parochial schools, I beg to say that all salaries and fees given to the Sisters belong absolutely to the community and not to the Church. As the Order grows in number and in influence, the monetary asset will necessarily be larger and more assured.

Wherever the Sisters of the Immaculate Heart have taught, they have impressed observers as thorough and progressive teachers. They are hard and conscientious workers, and devoted to their pupils.

I request most respectfully that your Honorable Committee report in favor of granting a charter to Marywood College, Scranton.

Very truly yours,
(Signed) M. J. HOBAN.

The Right Reverend Bishop kindly sent to Mother Superior the answer that he received to the above letter, and one from Dr. Drinker.

PRESIDENT'S OFFICE, BUCKNELL UNIVERSITY.

LEWISBURG, PA.

April 16, 1917.

TO THE RIGHT REVEREND BISHOP HOBAN.

Reverend and dear Sir:

Your letter of the 14th date has just come to hand,

and will be laid before the Council. It will have great influence upon the decision as will also your endorsement.

Yours truly,
(Signed) JOHN A. HARRIS.

LEHIGH UNIVERSITY, SOUTH BETHLEHEM, PA.
HENRY STURGIS DRINKER, *President*

April 11, 1917.

My dear Bishop Hoban:

I am dropping this line only to renew my expression of regret at having to leave Mount Saint Mary's today before availing myself of the privilege of lunching with you all, as Mother Superior had so kindly arranged. I would, of course, not have left, but I felt that our committee, thanks to the very admirable presentation of the condition of the college made by the Mother Superior, had completed its work of investigation of the educational and financial status of the college; and as my presence was urgently needed here this evening, I thought I ought to take no chance on getting home in time.

I was much impressed with the excellent management of the college, and particularly impressed, as I think the other members of the committee were, with the excellent business-like presentation of the business and financial status of the institution; evidently you have a good business woman at its head in the mother superior.

Please bear in mind to send to President Harris the letter we spoke of, giving your certification to the fact that the income the community derives from the parochial schools it has established and shall establish, belongs to the community, and will remain as an abid-

ing asset of the college, not subject to diversion for the other uses of the Church.

Cordially and sincerely yours,

(Signed) H. S. DRINKER.

RT. REVEREND MICHAEL J. HOBAN, D.D., *Bishop*,
SCRANTON, PA.

On April 30, 1917, Mother Superior received the following letter from Dr. Schaeffer.

DEPARTMENT OF PUBLIC INSTRUCTION
HARRISBURG, PENNSYLVANIA

April 30, 1917.

MOTHER M. GERMAINE,
SCRANTON, PENNSYLVANIA.

Dear Friend:

I herewith send you a copy of the report of the committee appointed by the College and University Council to visit your institution and make a report upon its assets, courses of study, equipment, and other educational facilities. I have not yet tried to get a meeting of the Council. The report reached me on Saturday.

Yours truly,

(Signed) NATHAN C. SCHAEFFER,
State Sup't of Public Instruction.

The report was addressed to the College and University Council, and contained a detailed account of the Congregation of the Immaculate Heart, the schools under their control, the high school at Mount Saint Mary's, the admission requirements of the college, the present standing of the college with regard to classes, courses, the college faculty, library and apparatus, property and income. It also gave a list of the state-

ments submitted by the college, including letters from Bishop Hoban and Mother Germaine.

The report concluded as follows:

"The committee cannot speak in terms too high of the devotion to duty, intelligence, and efficiency of the faculty of the College, or of the industry and alertness of the pupils, or of the excellent care of the building and grounds.

"The committee also refers with appreciation to the courtesy of the President of the Corporation, Bishop Hoban; of the president and treasurer of the college, Mother M. Germaine, and of the members of the faculty. A letter from Bishop Hoban, endorsing the application and explaining the item of income from contributory schools is appended to this report."

Soon, another letter from Doctor Schaeffer informed Mother Superior that the College and University Council would meet on Wednesday, May 23rd, to take action with regard to the granting of a charter to Marywood College. He also invited Mother to come to Harrisburg on that day.

Mother Superior, accompanied by Sister M. Immaculata, left for Harrisburg on Tuesday, May 22nd. The next day at one o'clock Mother Superior wired the glad news that the charter had been granted and she and Sister M. Immaculata were on their way home. Fervent thanksgivings to God were immediately offered for this new proof of His Fatherly goodness. There was a general rejoicing not only at Marywood, but also in the various missions to which the good news had been sent.

May 24th, the Feast of Our Lady Help of Christians, was declared a holiday in honor of the granting of the charter. The Reverend Brothers of Saint Thomas' College sent congratulations to Marywood, and granted a

holiday to their students. In the afternoon the students of Saint Thomas' College organized an automobile party and took the Marywood students to Saint Joseph's Place, where luncheon was served by the Sisters. The Right Reverend Bishop sent his congratulations and ice cream for Sisters and students.

The decision of the College and University Council was mailed to Mother Superior on May 25th, by Dr. Schaeffer. It read as follows:

"The application or certificate of Marywood College at Scranton, Pennsylvania, having been duly considered, and the council being of the opinion that the educational needs of the particular locality in which the institution is situated and of the Commonwealth at large are likely to be met by the granting of the application, this Council unanimously finds that said institution should be granted the power to grant the degrees of Bachelor of Arts, Bachelor of Music, and Bachelor of Science in Household Economics; and unanimously approves the application of said institution with the limitation, and unanimously recommends to the Court of Common Pleas No. 4, for the County of Lackawanna, that a final decree be made granting the petitions of the said institution, provided that the said institution file a stipulation that it will grant no degrees except those above stated without further application to this Council.

Signed by J. H. HARRIS, *Vice-President*;

NATHAN C. SCHAEFFER, *Sec'y*.

On May 28, 1917, Mr. Hoban called and asked to have typed the deed providing for the transfer to the new corporation of Marywood College, of the property now in the hands of the trustees. Mother Superior communicated with the Bishop, who appointed Satur-

day, June 2nd, for the charter meeting. Promptly at ten o'clock on the day appointed by the Bishop, the charter meeting was convened. All the members were present except Mother Cyril of Pittsburg, Pennsylvania, and Right Reverend Monsignor Coffey, the Secretary of the Board of Directors. Robert Murray, Esq., acted as Secretary and recorded the following resolutions:

"Whereas by endorsement dated May 23, 1917, the College and University Council of the Commonwealth of Pennsylvania has approved the application for the incorporation of Marywood College with a certain limitation, the following being a copy of said endorsement and approval:

(The copy was appended as previously written.)

"Now therefore be it resolved by the directors of said Marywood College and the subscribers to the said Certificate of Incorporation of Marywood College, that said directors and subscribers for themselves and their successors, and for said Marywood College, will grant no degree except the degrees of Bachelor of Arts, Bachelor of Music, and Bachelor of Science in Household Economics, without further application to the College and University Council of the Commonwealth of Pennsylvania.

"I hereby certify that the above and foregoing transcript is a true and correct copy of the minutes of the meeting of the directors of Marywood College, and the subscribers to the Certificate of Incorporation of said Marywood College, held at Marywood College, in the City of Scranton, Pennsylvania, on the second day of June, A. D., 1917, at ten o'clock a. m.

(Signed) M. J. HOBAN,

President of Marywood College.

Attest: THOMAS F. COFFEY,

Secretary of Marywood College."

On June 4, 1917, Attorney Hoban sent to Marywood College a copy of the completed Certificate of Incorporation with the final decree with regard to the granting of the charter signed by H. M. Edwards, Presiding Judge of the Court of Common Pleas. The business of the charter was thus ended.

The Conferring of Degrees on the First Graduates of Marywood College

The next greatest event in the history of the college was the conferring of degrees on its first class. The exercises of commencement week began June 15, 1919, with Solemn High Mass celebrated in the college chapel. Reverend Martin Fleming, Rector of the Church of the Holy Name of Jesus, Swoyersville, Pa., was celebrant; Reverend Eugene Caufield, Director of Saint Michael's Industrial School, deacon; and Reverend Thomas McHugh, J.C.L., of Saint Thomas' College, sub-deacon. Reverend Dr. Boyle, chaplain of Marywood, was master of ceremonies. The baccalaureate sermon was preached by Reverend J. J. MacCabe, LL.D., Rector of Holy Saviour Church, Wilkes-Barre. On June 22nd the commencement exercises were held in the Strand Theatre, Right Reverend M. J. Hoban, D.D., presiding. The order of exercises was as follows: Academic Procession, Baccalaureate Address, Orchestra Selection, Presentation of Candidates, Conferring of Degrees, Violin Solo, Address to the Graduates, Recessional.

The baccalaureate address was given by Reverend Terence Shealey, S.J., Dean of the Graduate School, Fordham University. Father Shealey's address was forceful and eloquent. It was a vehement arraignment of Bolshevism and its principles, and of those who

would attempt to divorce the material from the spiritual. It was a plea for the better realization of the absolute unity of the spiritual and the material. "Order, perfect order in the world cannot be arrived at by diplomacy. It cannot be obtained except by moralizing the world. There is no room in the school today for God; there is no room for Him at the peace table. Think of it, seventy thousand words without a word of God; seventy thousand words without a prayer. The very principles for which millions bled and fell are neglected; the Prince of Peace is forgotten. They call that representative government; they call that self-determinism." These are but samples of the many interesting statements made by Father Shealey.

Degrees were conferred on the Misses Kathleen Howley, Madeleine Larkin, Marie Joyce, Geraldine Burke, Marie Fleming, Marie Orr, Mary Groeszinger, Frances Canfield, Mary Lynott, Katharine Gavin, Regina Sullivan, Mary Sheridan, Mildred Walker, Sister M. Louis Mills, Sister M. Harriet Hillis, Sister M. Justitia Downes, and Sister M. Stella Dwyer.

The graduates also received the College Teachers Certificate, for which they had qualified. The candidates were presented by the Reverend Dr. Boyle. The Right Reverend Bishop conferred the degrees. Seated on the stage during the exercises were: Right Reverend M. J. Hoban, D.D., Reverend Father Shealey, S.J., Monsignor Coffey, Reverend Thomas McHugh, Reverend Dr. Boyle, Dr. Henry S. Drinker, President of Lehigh University, and Dr. S. E. Weber, Superintendent of the Scranton Schools. In opening the exercises, Dr. Boyle read letters of regret from Governor W. C.

Sproul and Dr. Thomas Finegan, State Superintendent of Instruction. Press of business at the capitol prevented their attendance.

The address to the graduates was given by the Right Reverend Bishop, who voiced hearty concurrence with the opinion of Father Shealey. He spoke of the great avenues opened to women in the past few years and of the responsibility that the acquisition of their new privileges entails. He dwelt at length on woman's influence and instanced the report of an army social worker who stated that women did more to uphold the morale of the army than three times the same number of men could do. "We look to you, young women," the Right Reverend Bishop said, "to sustain the morals of American citizenship when the great time comes, when the pot is boiling over." The Bishop then spoke of the tendency to depreciate the standard and reputation of home institutions and of the natural inclination to schools abroad. The desire of parents to keep their daughters at home should argue strongly in favor of Marywood College, which though only in its infancy, is rapidly taking its place among the leading institutions of its kind. The Bishop then offered his felicitations to the Class of 1919.

In the establishment of Marywood College, the Sisters of the Immaculate Heart of Mary saw the dream of years realized. Their educational system, the result of the tireless endeavor of over half a century, was now complete. To the attainment of this great end each Sister had contributed her share. It was reserved for Mother Germaine to complete the work, and she deserves the gratitude of the entire community for her courage, patience, and perseverance, in bringing the work of founding the college to a successful termina-

tion. Marywood College enjoys the distinction of being the first Catholic college for women established in Pennsylvania.

New Schools

In her administration as Mother Superior, Mother Germaine opened a number of new schools. One of these was in a new field for the Sisters of the Immaculate Heart, the Diocese of Syracuse, New York.

During the summer of 1915, Reverend G. S. Mahon of Syracuse called at Mount Saint Mary's to ask for Sisters to take charge of a school in the parish of the Most Holy Rosary. The parish was a newly founded one, and Father Mahon had been in charge but a short time. He realized that in the building up of a successful parish the children of the parish have no small part to bear. They are the future men and women. As they are, so will the parish be. His first care, therefore, was to provide a school. He had erected a magnificent brick structure, the first floor of which would for the present do duty as a church. All the rest of the building was to be devoted to school purposes. He had as yet no convent, he told Mother Superior, but he hoped to make arrangements with the good Sisters of Charity to provide accommodation for the Sisters in September.

On Wednesday, September 1st, Sister M. Borgia, Sister M. Constance, Sister M. Pieta, and Sister M. Rosemary left Mount Saint Mary's for Syracuse, to open the new mission. On their arrival they were met by Father Mahon, who conducted them to the House of Providence, where they were cordially received by Sister M. Emily and her community, Daughters of Saint



Holy Rosary
School,
Syracuse, N. Y.



Holy Rosary
Convent,
Syracuse, N. Y.



Saint Joseph,
Danville Pa

Vincent de Paul. Here the Sisters were to be the guests of the Sisters of Charity until such time as their own convent would be in readiness to receive them. Three days later they were joined by Sister M. Mercedes, Sister M. Gerard, Sister M. Eymard, Sister M. Nazarene, and Sister M. Nazarius. Sister M. Constance was appointed superior. On Sunday, September 7th, the school office was opened for registration. Father Mahon had intended to open a grade school only, but many appeared for high school work and Father Mahon did not have the heart to send them away. The next day the school was finally opened, and the actual work begun.

The Sisters remained with the good Sisters of Charity until the eighth of November. During all the time they enjoyed the great-hearted hospitality of the Sisters of Charity, whose kindness they can never forget. It must have required no little ingenuity to provide accommodations for eight Sisters in a house already taxed to its capacity with a large community of Sisters and the considerable number of orphans under their care. But charity is ever ingenious and kind, and its resources fail not, for they have their spring in the Heart of Christ, the source of all charity. The Sisters of the Immaculate Heart of Mary owe an everlasting debt of gratitude to the kind-hearted Daughters of Saint Vincent de Paul.

On November 8th the little community took possession of their own convent on Roberts Avenue, a short distance from the school. The convent is a frame building, ordinary looking enough on the outside, but very convent-like within.

Mother Superior paid her first visit to the new mission on November 21st. During this visit Mother and

Sisters called on the Right Reverend John Grimes, D.D., Bishop of the Diocese of Syracuse. He received them cordially, expressed his pleasure at the foundation which had been made in the diocese and wished them every success.

One of the rooms in the new convent had been fitted up as a chapel. The first Holy Mass in this little chapel was celebrated on the Feast of the Immaculate Conception, December 8th, by the pastor, Reverend Father Mahon. After the renewal of the holy vows, Father Mahon gave a brief exhortation and then exposed the Most Blessed Sacrament for the day. Benediction was given at 5.30 p. m. On this happy occasion the Sisters had the pleasure of having with them as their guests many of the good Sisters of Charity from the House of Providence.

In June, 1913, the school was registered under the Regents, and examinations were held in both high school and grammar departments. Thirty-five pupils finished the grade work. There were no graduates in the high school department until 1917.

The first commencement was held in Priory Hall, June 29, 1917, Bishop Grimes presiding. The school has been in operation six years. The present (1921) enrollment is six hundred and twenty-five. A successful commercial department has been opened in connection with the high school, and Father Mahon hopes later to open a domestic science department.

Saint Bernard's School, Hastings, was the second school offered to the Sisters of the Immaculate Heart of Mary by the Benedictine Fathers. Hastings is a prosperous mining town in Cambria County. It is not far from Patton, where the convent of Our Lady of Perpetual Help had been opened in 1914.

The people of Saint Bernard's Parish had long

wanted a parochial school. Father Marcellus, O.S.B., the venerable pastor of Saint Bernard's, acceded to their wishes, and in August, 1915, both convent and school were in readiness for the Sisters. Both buildings were of brick, and fitted up with every modern convenience. On August 26, 1915, the Sisters appointed for the new mission house left the mother house at Mount Saint Mary's. They were Sister M. Isidore, Superior, Sister M. Alexius, Sister M. Pauline, Sister M. Eustochium, and Sister Marie Therese. They were accompanied by Sister M. Ildephonsus, Sister-assistant. The Sisters arrived in Hastings at 8.50 p. m. the following day, and there a surprise awaited them. Five hundred men, women and children, practically the whole population of Hastings, had assembled at the station to await the arrival of the Sisters. The Sisters were the cynosure of all eyes as they alighted from the train. Out from the silent and admiring throng stepped a venerable old priest who introduced himself as Father Marcellus. He gave them a most cordial welcome to Saint Bernard's. They were then conducted to the automobiles, which the eager parishioners had placed at their disposal, and enjoyed an auto ride to the convent, three blocks distant. There another surprise awaited them. Sister M. Leon and Sister M. Nepomucene had come over from Patton to greet the travellers. They had supper prepared, and after a short recreation, the Sisters were glad to retire.

August 29th, the school opened with the celebration of Solemn High Mass, which was attended by the children and their parents. Father Marcellus, O.S.B., was celebrant, and Father Raphael, O.S.B., of Our Lady of Perpetual Help, sub-deacon, preached the sermon. After Mass, the children formed in line and proceeded to the school. When all had assembled,

Father Marcellus invoked a special blessing on teachers and pupils. Four hundred and forty-five children were enrolled, to the astonishment of the good pastor, who had not made provision for so many. To add to his embarrassment, thirty-five pupils from the junior class of the public high school presented themselves and asked for admission. No provision had been made for high school work, but as the pupils wanted to remain, the kind-hearted old priest yielded to their wishes. A room in the building was fitted up as a commercial department, and the following week, Mother Superior, at the request of Father Marcellus, sent Sister M. Bennet to take charge. Two years later, twenty-one of these pupils finished in the commercial course.

They have many beautiful customs at Saint Bernard's, the visitation of the cemetery on All Souls' Day, when all go in procession and pray for the dead, and the annual May Celebration, one of the greatest events of the year. A statue of Our Lady is carried in procession. To the different grades are assigned special parts, each grade wearing a different color, making the pageant a beautiful and inspiring one. The Blessed Virgin's statue is crowned, and the exercises close with Benediction of the Blessed Sacrament and the singing of the *Te Deum*.

The people of Saint Bernard's are most generous to the Sisters. Many beautiful gifts adorn the convent, especially the chapel, all testifying their appreciation of the Sisters' work. There are at present five hundred children in attendance at Saint Bernard's School.

Saint Michael's Industrial School

The opening of Saint Michael's Industrial School was one of the most signal events of Mother Germaine's

administration. The school was founded by Right Reverend Bishop Hoban, D.D., for the care, education, and general training of the homeless and dependent boys of the Scranton Diocese. Saint Michael's Industrial School is located at Falls, Wyoming County, on the main line of the Lehigh Valley Railroad. It occupies a commanding position on an eminence half way up the mountain. It is a picturesque spot. The Blue Mountains form the background, while the grounds, one hundred and sixty-nine acres in extent, diversified by woodland and meadows, cultivated farms and orchards, slope gently down to the banks of the Susquehanna River. This ideal rural environment contributes not only to the physical and mental development of the boys, but helps toward the perfect development of their character as well. The training is largely vocational. Courses are given in agriculture, animal husbandry, and general orchard work. Upon the completion of the mechanical equipment, courses in printing, carpentry, shoemaking, and tailoring, and other manual arts and crafts will be added. In addition to the vocational work, there is a regularly graded school, its curriculum being based on the syllabus of the Pennsylvania State Department of Education.

The following Sisters took possession of the new home on October 25, 1916: Sister M. Inviolata, superior, Sister M. Bernard, Sister M. Ferdinand, and Sister M. Lilian. On October 27th, the first Mass in the new home was celebrated by the Right Reverend Bishop. One who was present on that eventful occasion says:

"In the early morning light the Right Reverend Bishop offered up the Holy Sacrifice of the Mass for the first time in Saint Michael's Industrial Home. The

altar was simply ornamented with twinkling tapers and snowy linens. On the platform lay a splendid Morocco rug, brought over the seas by the Bishop on one of his trips abroad. The Reverend Patrick Quinnan waited on the Bishop and served Mass.

"Among the worshippers at the Holy Sacrifice were eight Sisters of the Immaculate Heart of Mary, Mother M. Germaine and Sister M. Pius of Mount Saint Mary's, and the Sisters of the house who are charged with the welfare of the boys and the domestic arrangements of the institution.

"The memory of the first Mass at the Boys' Industrial Home will live long in the hearts of those who were privileged to be present. The quiet morning hour, the sunshine stealing across the chapel and the altar, the glow of devotion in the faces of the worshippers, all combined to kindle joy and enthusiasm in the soul, and the knowledge that another altar had been built upon the hills of the living God enlivened the faith and gladdened and rejoiced the spirit."

That day forty-seven boys were admitted.

The Home was formally opened on the feast of All Saints, November 1st. Seventy-nine boys, ranging in age from ten to sixteen years, were transferred from Saint Patrick's Orphan Asylum to the new home. The Right Reverend Bishop blessed the Home that day and placed it under the protection of Saint Michael the Archangel.

Reverend Patrick Quinnan was the first supervisor. He was succeeded by Reverend Eugene Caufield, the present director. There are at present two hundred and thirty-two boys in the home which has sheltered six hundred and thirty boys since its opening. Messrs. Stegmaier, Glennon, and O'Boyle have been notable

benefactors of the Industrial School. Mr. Stegmaier's latest benefaction made provision for the beautifying of the grounds around Saint Michael's. The work is now being carried out under the direction of a landscape artist. When the work is finished, Saint Michael's will be one of the beauty spots of the far-famed Wyoming Valley.

It is the ambition of the Right Reverend Bishop to make Saint Michael's Industrial Home a model one of its kind. The Bishop is careful to keep in close personal touch with his boys. A library, suited to their needs, has been carefully planned, and through the generosity of the Bishop, each year witnesses a considerable addition of books in the different departments. There is much musical talent among the boys, and a splendid orchestra has been organized. Reverend Eugene Caufield is devoted to his young charges and a healthy, happy spirit pervades the atmosphere.

Saint Mary's, Cresson

On the feast of the Exaltation of the Holy Cross, September 14, 1917, Bishop Garvey of the Altoona Diocese had the pleasure of seeing a long cherished hope realized when the new Saint Mary's Home for Girls at Cresson, complete in every detail, was turned over to the care of the Sisters of the Immaculate Heart. The building of this beautiful home had caused the good Bishop much anxiety. When part way up, the insecurity of the foundations threatened a total collapse, and for a time it looked as if the project of building there would have to be abandoned. His anxiety was shared by the priests and people of the diocese, and it was therefore a great cause for rejoicing

when the Bishop was able to announce the successful completion of the work.

The Sisters sent from the mother house at Mount Saint Mary's to take charge of this new home were Sister M. Sebastian, Superior, Sister M. Alexius, Sister M. Walter, Sister M. Stephanie, Sister M. Edith, and Sister M. Constantia.

The home was in readiness to receive the children on the feast of Our Lady of Mercy, September 24th, and on that day forty-eight girls were transferred from Saint John's Orphanage to the new Home of Saint Mary's. Three days later the Right Reverend Bishop, assisted by Reverend F. McGee, blessed the chapel and offered the Holy Sacrifice of the Mass.

Applications began to come in, and before November 1st seventy-one children were registered. There are now in the home one hundred and fifty. Since its opening in September, 1917, three hundred and ten children have been cared for by the Sisters.

Saint Mary's Home is only about two hundred yards away from Saint John's Home. The proximity of the two homes offers many advantages, chief among them the opportunity it affords brothers and sisters to see one another from time to time. Bishop Garvey had this in mind when he planned that both asylums should be built in the same place.

Saint Mary's Home is a home in the truest sense of the word. The various study rooms, class-rooms, play rooms, dining room, and dormitories are sunny and bright, and are kept scrupulously neat and clean. The chapel is spacious and bright and well furnished. As in Saint John's, the home is for the children. They are made to feel that the house is theirs and that they have every right to it. They are the wards of the

diocese. Bishop Garvey, in his letter to the Clergy and Laity of the Diocese, thanking them for their generous support of Saint Mary's, said: "I will endeavor to see to it that your charity is not imposed upon. Orphan asylums are erected for the spiritual and physical care of destitute and abandoned children and not as cheap boarding schools, and this will be our guiding principle in continuing this work."

The good Bishop visited his charges weekly. On the occasion of these visits all would gather round him, each one anxious for a special word, for each child felt that the Bishop was her friend. His last visit was on Saturday, October 16, 1920, the week before he died. He visited both homes to ascertain whether they were provided with warm blankets for the winter.

Bishop Garvey's worthy successor, Right Reverend J. J. McCort, D.D., shares his predecessor's love for the orphans of the diocese. The many kindnesses of which the children at both homes have been the happy recipients at his hands, abundantly testify to his fatherly care and solicitude.

Saint Joseph's, Aliquippa, Pa., was opened by Reverend P. J. Healey, September 8, 1918. The pastor of this place had years before built a school there, but being unable to get Sisters he was obliged to employ lay teachers. This arrangement did not prove satisfactory, and he resolved to make another appeal. He wrote to Bishop Hoban in the summer of 1918. The Right Reverend Bishop advised him to apply for the Sisters of the Immaculate Heart, assuring him at the same time that he would do all he could to help him get the Sisters. There were no Sisters to spare at the time, and Mother had already been obliged to refuse

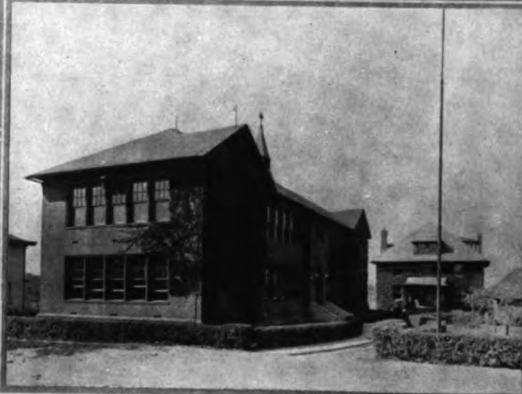
many applications. The appeal that good Father Healey wrote, however, was so touching that it could not be resisted and Mother promised him that she would make every effort to send Sisters to his school.

The way was made clear and on the twenty-eighth of August, Mother Germaine, accompanied by Sister M. Thomas, superior of the new mission, Sister M. Bartholomew, Sister M. Frances, Sister M. Celeste, and a postulant, reached St. Joseph's, Aliquippa. They found a fine brick school. The self-sacrificing pastor had given up his own home to the Sisters. The next year he built an addition to the convent, a chapel, and three music rooms. School opened September 8, 1918, with one hundred and ninety-three pupils. It was quite a cosmopolitan gathering that greeted the Sisters on this momentous occasion; for their pupils were of many different nationalities, Slovaks, Italians, Greeks, Croatians, Hungarians, Lithuanians, Austrians, Germans, and English. The people are employed in the steel mills. This zealous pastor has worked wonders among them, and his school has been successful. The Sisters began with six grades; they have now eight grades, with an enrollment of three hundred and twenty. Much of the time of the Sisters out of school hours is employed in the preparation of children and adults for the reception of the Sacraments. The Sisters of this mission find much consolation in their work, for through the children whom they instruct, many parents are brought back to the practice of our Holy Faith. The leavening process is rapidly going on among these people of many tongues. They are very fond of music and the little entertainments which are given by the children from time to time bring the people of the parish together and thus



Saint Joseph
Convent,
Aliquippa, Pa.

All Saints,
Masontown, Pa.



Saint Joseph
School,
Aliquippa, Pa.

some little sunshine is brought into the lives of these poor toilers.

Young Women's Retreats

Several new movements for the welfare of souls, not strictly in the way of education in the schools, were inaugurated by Mother Germaine. One of these movements, the holding of a spiritual retreat for lay women for a few days in the early summer, is doing untold and continued good. Some of the best preachers and retreat masters in the Jesuit and Passionist Orders have been engaged to conduct the exercises, and nothing has been left undone to provide for the comfort of body and soul of the ever-growing number of retreatants. Reverend Father Delihant, S.J., Reverend Father Ayd, S.J., Reverend Father Augustine, C.P., and Reverend Father Bonaventure, C.P., have made these retreats very popular, and each year witnesses an ever-increasing number of retreatants.

Saint Joseph's Place

Another project undertaken by Mother Germaine grew out of her own goodness of heart and solicitude for the welfare of the Sisters committed to her care. It had long been Mother's wish to provide a summer home for the Sisters, where, during the vacation, they might enjoy a few weeks of complete rest before taking up the arduous work of the school year. The opportunity came to secure such a home when the beautiful country estate of Mr. John Clelland was placed on the market. The estate was disposed of at public auction. Bart Lynch, Esq., local real estate broker, acting for

Robert J. Murray, Esq., counsel for the community, made a bid of \$15,000 and secured the place. Mr. Lynch's first bid was \$14,000, but as that amount would not be accepted, another thousand dollars was offered. Even fifteen thousand dollars was considered a bargain, for Mr. Clelland had spent four times that amount on improvements alone.

The estate is situated on the Mount Cobb Road between the Elmhurst and Saco Stations on the Erie Railroad. The farm of one hundred and sixteen acres occupies a plateau on the summit of Mount Cobb and commands an extensive view of the surrounding country. The house was a comfortable country residence of fourteen rooms, fully furnished. No expense had been spared to stock the farm and the farm implements were all of the latest invention. Barn, silo, green house, ice-house, fish pond, water-tank, dairy, all testified to the owner's ambition to make this estate one of the finest in the country. Opposite the house was a large park carefully set out with shrubs and flowers. The newly acquired estate was placed under the protection of Saint Joseph, and in his honor was named Saint Joseph's Place.

With some few changes the house was placed in readiness for the Sisters. One room on the second floor was fitted up as a chapel. On June 30, 1917, Saint Joseph's Place was opened. Mass was celebrated by the Right Reverend Bishop and the Blessed Sacrament reserved. After Mass the Bishop blessed the convent, outbuildings, and fields.

Every Sunday morning Mass was celebrated at Saint Joseph's Place by the Chaplain of Mount Saint Mary's, Reverend Doctor Boyle. The celebration of Mass on Sunday was a great boon to the farmers living in the

vicinity and to Catholics who were spending the summer at Lake Ariel. In order to accommodate the latter, Mother Superior had part of the porch enclosed. An altar was erected there and opportunity provided for the ever-increasing Sunday congregation to assist at the Holy Sacrifice of the Mass.

War Work

Two very sad world conditions imposed upon the Community of Sisters of the Immaculate Heart new obligations of charity altogether outside the provisions of the rule. These conditions were entailed by war and pestilence. The anxiety that filled all hearts since the commencement of the Great World War in 1914, was deepened when on Good Friday, April 6, 1917, it was learned that we too, were involved and that war had been formally declared. Easter dawned upon a scene of activity and preparations. The mobilization of troops had already commenced and plans were being rapidly matured for the embarkation of the devoted defenders of our honor and safety. Throughout the land all people were called upon to join in the great sacrifice, and saddened but loyal hearts responded with the patriotism characteristic of our noble country. There were very few among either the Sisters or the students, who were not obliged to make the sacrifice of some one dear to them, and all during the anxious period of the war fervent prayers were daily offered for their safety as well as for the triumph of our cause.

School life went on as usual except that much of the recreation time was devoted to war work into which both Sisters and students heartily entered. Knitting became the fashion. The Sisters and students contrib-

uted their quota of sweaters for our brave soldiers and sailors. Several drives were conducted in the interests of War Stamps and Thrift Stamp pledges. The Sisters patriotically granted a holiday to conduct the work, and the enthusiastic students in one day made a return of nearly \$2,500. Liberty bonds to the amount of \$900 were contributed by the college.

The war brought many distinguished visitors to the college, who related much that was interesting concerning the war and its progress. The first to call was Dr. D. A. Webb. He had been overseas and gave the Sisters and students a detailed account of the work of the priests, Sisters, and doctors on the battlefields of France. Chaplain Dudley Tierney, Sister M. Magdalena's brother, came before leaving for France to bid goodbye to his friends at Marywood. He gave a glowing account of camp life and painted its joys and advantages in so bright a light that many an anxious heart among his auditors felt quite relieved. He expressed his belief that much good would come from the dreadful struggle, and asked prayers for the priests in the service, that through them God would reach the hearts of His unfaithful children and thus spread His Kingdom upon earth. The cheerfulness of this youthful soldier-priest on the eve of his departure was an evidence of the admirable American spirit which gave our boys the courage to dare and do for their country, deeds before unheard of in history. Lieutenant Burnett, one of Saint Cecilia's boys, also came to visit his old teachers and say goodbye. Before leaving he gave a farewell concert.

The Scranton Diocese had furnished its full quota of army chaplains, all of whom distinguished themselves, some of them at the cost of shattered health. Chief among them was Chaplain James Houlihan, the

brother of Sister M. Fidelis, and an alumnus of Laurel Hill Academy. The Sisters of the Immaculate Heart of Mary have special reason to rejoice over Father Houlihan's splendid record. He had been an army chaplain before the war broke out and had seen good service in the Philippines. His merit was recognized, and he was rapidly promoted, until now he ranks second in command. Father Houlihan had charge of November 19th, Chaplain Houlihan honored Marywood with a visit. He consented to address the Sisters and students, and was introduced by Right Reverend Bishop Hoban, who was justly proud of the record which the Scranton chaplains had made in the war. Chaplain Houlihan's story was intensely interesting, but in the relation of the many thrilling experiences through which he had passed, he modestly kept himself in the background. He emphasized the fact that it was American ideals that had contributed in large measure to the success of the war. He lauded the chivalry of the French soldiers, the steadfast perseverance of the British, but the splendid morale of the American Army, inspired as it was by these high ideals, gave to the allied army a whole-hearted abandon that carried everything before it.

Major Houlihan paid a splendid tribute to the Catholic chaplains, making special mention of Father Sherman, whose name, he said, was held in reverence by the soldiers for his heroism. Father Sherman had received the highest honors for distinguished service. Father Houlihan asked the prayers of the Sisters and students. He attributed his own safety to the prayers offered for him by his old teachers, the Sisters of the Immaculate Heart of Mary.

Among the other visitors from the seat of war at

this time were Father O'Leary, who narrowly escaped making the supreme sacrifice; Chaplain Leonard, brother of Sister M. Boniface; Father Duffy, Captain Gagon, and Captain F. O'Neill.

Shortly after dinner on November 7th, word was sent to Marywood that peace was to be declared at one o'clock that afternoon. In an incredibly short space of time the news had spread through the building, and when the gongs and bells throughout the city began to peal forth the glad tidings, the entire household had gathered in the chapel to offer fervent thanksgiving to God. When the organ pealed forth the *Te Deum*, all hearts were lifted up in joyful praise to the Lord God of Hosts who had given victory to our armies. Even when later the news that the reported peace had not been definitely confirmed reached us, it did not discourage us. All felt that the end of the war was close at hand. When on the morning of November 11th, we were awakened by the joyful ringing of the city bells, each one felt that now indeed the Lord had heard the petition of weary hearts the world over. Our hopes were confirmed when Mother Superior at the close of the morning meditation announced, "The Holy Communion this morning will be offered in thanksgiving for peace." What fervent communing there was that morning with the All-Merciful Father, who had at last shown compassion to a war-torn world! For months past we had said at the close of daily Mass the petition, "We fly to thy patronage, O Holy Mother of God," for peace. Now this petition was to give place to prayer that the Holy Ghost might direct those who were engaged in preparation for the Peace Conference.

There was the aftermath of war activities in the

shape of Victory drives and Victory teas, and on June 10th all the students participated in the Scranton welcome home day for her soldiers and sailors. There was a grand parade in which all the schools in the city were represented. The Marywood College girls were attired in the academic cap and gown. They were led by Miss Helen Comerford, of the class of 1920, under a canopy of roses. The seminary girls in white gowns wreathed and chained with daisies followed. Reverend Dr. Boyle was marshall of the Marywood Division.

The Catholic schools of the city attracted much attention and won for themselves many encomiums for their reserve and dignity of manner, the fruit of that fine restraint which the discipline of our Catholic schools imposes.

The Influenza Epidemic

The year 1918 will long be remembered for the terrible scourge that followed in the wake of the World War, the mysterious and dreaded Spanish influenza. Rumors of the havoc that it was making in different parts of the country filled all with dread and alarm; but no one seemed to realize that Pennsylvania was actually in the grasp of the disease until October 5th, when the health authorities at Harrisburg issued an order placing a ban on all churches, schools, and places of amusement. The day students were at once dismissed, but it was deemed advisable to keep the resident students at Mount Saint Mary's. In order to safeguard Marywood, a strict quarantine was at once declared. No visitors were admitted and no student or inmate of the college was allowed to leave the

campus. School went on as usual and there was no demur at the enforced seclusion. Many parents wrote thanking Mother Superior for the precaution she had taken to safeguard their dear ones. They realized this all the more readily, as there was scarcely a neighborhood left unvisited by the disease, while Mount Saint Mary's remained immune. While every human precaution was taken, our chief confidence was in God's holy protection. To insure this, special prayers were said every day, stamps of the Precious Blood were hung at the entrance of the different rooms, and every one in the building wore exposed a Sacred Heart Badge.

Meanwhile the dreaded epidemic spread so rapidly throughout the city that it was impossible to procure trained nurses for all the patients who required attention. On Saturday evening, October 5th, through the advice of our Right Reverend Bishop, a call was made for one of our Sisters to nurse one of the victims of the disease, Mr. Thomas Gerrity, whose life was fast ebbing away. Sister Elizabeth was sent to the home of the patient, but in spite of her earnest efforts to save him, Mr. Gerrity succumbed to the disease.

Sister M. Elizabeth was a forerunner in this work of mercy, for on the very next day, Mother Superior, at the request of the Right Reverend Bishop, sent many other Sisters out to the neglected poor. Our trained nurses, Sister M. Cosmas, Sister M. Consolata, and Sister M. Melanie, were the first to go out. Accompanied by Sister M. Augusta, a practical nurse, they went to Throop, a suburb of Scranton. There was no hospital in the place, but the Sisters went from house to house administering to the sick and caring for poor families. Despite the fact that these Sisters were doing all in

their power to prevent the spread of the contagion, conditions became so alarming that reinforcements were requested. Mother at once telephoned to the different convents nearby to ask for volunteers to alleviate the sufferings of the poor in this public distress. From all directions came hearty responses of willingness to take up the work of charity. Like requests were sent to all the houses of the Immaculate Heart, and in every place where these houses were located, the sick and suffering poor had reason to bless the kindly ministrations of the Sisters.

Sisters M. Hilary and M. Julia, of South Scranton, and Sisters M. Felix and M. Alonzo, of North Scranton, hastened to the help of the Sisters in Throop, whose heroic work there was earning commendation on all sides. Later, these Sisters were joined by Sister M. Lucy, Sister M. Clarita, and Sister M. Consilium of Saint Paul's. Sister M. Lawrence and Sister M. Hostia of North Scranton also joined in the noble work. The next call for the Sisters came from Saint Joseph's Shelter. So many children were being neglected on account of the illness of their mothers that the Right Reverend Bishop decided to open the Shelter to these forlorn little ones. Sister M. Athanasius and Sister M. Aileen were sent to attend to the needs of God's little guests. These two Sisters, after several weeks of hard and patient toil, were relieved by Sister M. Petronilla, Sister M. Fidelis, Sister M. Rosina, and Sister M. Eugenia. These four Sisters cared for these little ones until November 9th, when the last child was restored to its parents.

No sooner had Mother Superior provided for the wants of Saint Joseph's Shelter than she received a call from the Mary Keller Hospital asking for the assist-

ance of our Sisters. The appeal was heeded, and Sisters M. Domitilla, M. Scholastica, M. Cormac, and M. Nazaretta were sent to help the good Franciscan Sisters.

Fervent prayers were offered by the community for the preservation of the Sisters who were exposed to the contagion. In all the outlying cities and towns, reports from the different convents testified to the wonderful preservation of the Sisters who were nursing in the hospitals and homes of the poor. The Sisters who were nursing in Scranton were not so fortunate. In the midst of the work, Sister M. Cormac of Saint Cecilia's was stricken, and a few days later Sisters M. Domitilla, M. Scholastica, M. Nazaretta, and M. Julia gave evidence of illness and were at once placed under the doctor's care. Sister M. Cormac and Sister M. Scholastica were prepared for death. While these two Sisters were hovering between life and death, Sister M. Consolata was brought to the hospital. For a time it looked as though our dear Lord was to visit the community with a heavy death toll; but His mercy was pleased to spare our good Sisters at this time of dire need. All recovered and were removed to Marywood for rest.

The following article from one of the daily papers will give an idea of the work done by the Bishop and the different Sisterhoods, in both Lackawanna and Luzerne counties.

"Dr. S. P. Longstreet, director of the city department of health, Dr. J. C. Reifsnnyder, representative of the State Health Department, and the officials of practically every borough in Lackawanna County, joined yesterday in praising the excellent work accomplished day and night by the Sisters of the Catholic Church in caring for the sick and in assisting to stamp out the dreaded influenza disease.

"From the outbreak of the epidemic, the Sisters have devoted their time and energy to relieving the afflicted. Many of them are trained nurses and have rendered valuable aid in the successful operation of emergency hospitals established in the various towns. Others possessing a practical knowledge of nursing have done much humanitarian work in their duties as aides. In some towns the Sisters have made a house to house canvas carrying a word of warning to men, women, and children, explaining preventative measures, and relieving the suffering of destitute families.

"A few days after the state-wide quarantine rules and regulations were announced in Harrisburg, Dr. B. Franklin Royer, acting state commissioner of health, talked with Bishop Hoban over the long distance telephone. He asked Bishop Hoban to assist in fighting the epidemic and to allow the Sisters of the Church to help in the work.

"Bishop Hoban immediately sent eight Sisters of the Order of the Immaculate Heart of Mary to Throop, where the disease had claimed a large number of men, women, and children, and where the influenza was to be found in practically every home. Four of the Sisters were trained nurses, while the others acted as their aides. The Sisters made a house to house canvas in Throop, the nurses treating the influenza and pneumonia sufferers, and the aides telling of the means of preventing the malady. Children of afflicted parents were cared for, and the Sisters worked day and night in stamping out the disease. Today Throop is in a better condition than any other town in the country. Burgess James McNulty of Throop, was a visitor at the episcopal residence yesterday afternoon, when he thanked Bishop Hoban for his assistance and for the aid of the eight Sisters.

"When the disease became serious in Old Forge, Dr. Salmon, health officer of the town, arranged for the opening of an emergency hospital in the high school building. Bishop Hoban at once forwarded one hundred cots to Dr. Salmon for use in the hospital. Miss Carrie Aplanap of the United States Marine Hospital, Washington, D. C., was the nurse in charge until a week ago, when she was recalled to Washington.

"The first day the Old Forge Hospital was opened, four Sisters of the Saints Peter and Paul Polish Catholic Church were sent to the institution. Two Sisters of Saint Joseph's Lithuanian Church and four Sisters of the Greek Catholic Church have accomplished noble work at the emergency hospital in the armory.

"Sisters of the Italian Catholic Church, West Scranton, for the past two weeks have been going around among the parishioners in that section of the city. Polish Sisters have rendered much aid among the people of Priceburg. In Carbondale, Sisters of Saint Rose Academy are assisting in the daily work at the emergency hospital in the armory of that place. At the emergency hospital in the Knights of Columbus Hall in Olyphant, Sisters of the Immaculate Heart of Mary are assisting daily.

"Since the outbreak of the epidemic Sisters in both the Mercy and the Mary Kellar Hospitals have worked faithfully in caring for the patients. Many of the Sisters who are trained nurses have contracted the disease, but they are now practically recovered from the malady.

"In Exeter Borough near Pittston, Sisters of the Order of the Immaculate Heart of Mary have been instrumental in checking the disease in the town, while in Hazleton and in Freeland, Sisters of Mercy have

been working day and night in caring for sufferers in the emergency hospitals established in both places.

"With three of the Sisters of the Immaculate Heart of Mary in charge, assisted by members of Saint Joseph's Guild and many volunteers, Saint Joseph's Shelter is doing wonderful work in caring for the little children of parents now confined in various hospitals of the city, suffering with influenza and pneumonia. It is noble work that the Shelter is doing and on every hand much praise is heard.

"Yesterday twenty-one children were being cared for at the Shelter. Since the start of the epidemic, more than two hundred children have been quartered there, some being discharged and some being admitted every day. Children who have been properly looked after during the illness of fathers, mothers, and guardians, range in age from seventeen days to twelve years. Not a child is allowed in the institution unless it is absolutely free from disease.

"Bishop Hoban is a daily visitor at the Shelter, and he does everything possible to care for the amusement and health of the big, happy family. Little girls are at home while playing with their dolls, and the little youngsters are contented every hour of the day with fire engines, bells, and all manner of toys."

The influenza ban was raised on November 12th, and the day students were permitted to return. Thanks to Divine Providence, they had been wonderfully preserved, for not one was missing.

Saturday, November 16th, held for Mother Superior and the Sisters, a pleasant surprise. Right Reverend Bishop Hoban, accompanied by Mr. James McNulty, Burgess of the Borough of Throop, and Attorney

Walsh of Olyphant, visited Mount Saint Mary's for the purpose of presenting to Marywood and to each Sister who had risked her life to save the influenza victims, testimonials of gratitude. Mr. McNulty, in behalf of the residents of Throop, presented Mother Superior with a purse of \$500, and gave to each Sister a beautifully engraved copy of the following resolutions:

WHEREAS, Contempt for death, whether it be shown on the field of battle, amidst the roar of cannon, the rattle of musketry and machine guns, and the rain of bombs from whirring aeroplanes, or in the quiet of a peaceful hamlet, where a plague more destructive to human life than war itself rages and kills, has immemorially received the plaudits of the saved who always, be they true men and women, with alacrity and spontaneity pay true reverence and give sincere gratitude to their saviours; and

WHEREAS, while many valiant young men of the Town of Throop were fighting on the battlefields of the sacred soils of France and Belgium, for God, their country and humanity, against a cruel and treacherous foe, their families were laid low by a plague of unknown origin and of doubtful nature, and so contagious and infectious that few there were who dared to enter the stricken homes to care for them, and to give them bread to eat and water to drink; and

WHEREAS, the following Nuns, voluntarily quitting their safe and peaceful pursuits, and despising death, came like ministering angels into the plague-ridden Town of Throop, and went from sick home to sick home, giving aid and comfort, and doing what was humanly possible to alleviate pain and restore health, without thought of gain or expectation of compensation, save that of work well done and a spiritual reward well merited: Sister Mary Hilary; Sister Mary Julia; Sister Mary Consilium; Sister Mary Cosmas; Sister Mary Augusta; Sister Mary Felix; Sister Mary Alonzo; Sister Mary Hostia; Sister Mary Clarita; Sister Mary Lawrence; Sister Mary Consolata; Sister Mary Melanie; and Sister Mary Germaine, Mother Superior; and

WHEREAS, the Right Reverend M. J. Hoban, Bishop of Scrant-

ton, always alert and watchful for the health and welfare, temporal and spiritual of all people, and ever ready to do charity in an unostentatious way by a generous gift of cots and blankets, enabled the Town Council to open an emergency hospital within twenty-four hours of its determination to do so, and kindly secured the services of several Nuns, and visited the Town of Throop and hospital therein frequently, helping by word and example to improve conditions and restore health;

NOW, THEREFORE, Be it resolved by the Burgess and Town Council of the Borough of Throop, in the County of Lackawanna, and State of Pennsylvania, and it is hereby resolved by and with the authority of the same,

That in the name of the constituted authorities of the said Borough and of all the people therein, heartfelt thanks be given and sincere gratitude be rendered publicly to the above-named Nuns and the Right Reverend M. J. Hoban, for their kind solicitude and generous and effective services rendered indirectly to all its people and directly to the afflicted; that this resolution be made a record of the Borough, and a copy of it be given to each of the Nuns above mentioned and the Right Reverend M. J. Hoban, in a feeble effort to show appreciation of their services.

Passed this 13th day of November, 1918, by the Town Council of the Borough of Throop in regular meeting assembled.

JOHN E. JONES,

President of the Town Council

Attest:

M. J. O'HORO, *Secretary of Town Council*

Approved by the Burgess of the said Borough this 15th day of November, 1918.

JAMES J. McNULTY,

Burgess of Throop.

God had mercifully spared Marywood and now that the scourge had seemingly spent its force no more anxiety was felt. It was with a shock that we learned that the influenza had touched the peaceful little Convent of Hollidaysburg. Before the Sisters there were aware of the presence of the dreadful malady, Sister

Naomi had fallen a victim. Her death took place on November 11. The Sisters were grief-stricken, for Sister Naomi had endeared herself to all. Among the children of Hollidaysburg she was greatly beloved. She had a winning manner, and in her quiet but forceful way drew many hearts close to the Heart of her Divine Saviour, to whom she had devoted her beautiful young life. Unconscious of the fact that Sister had died from influenza, Mother Superior had the body removed to Mount Saint Mary's for burial. As soon as the undertaker saw the body he informed Mother of the danger. Immediately plans were made for the closing of school lest any students should contract the disease. Alarm was increased by the news that the epidemic had broken out in Saint Michael's Industrial School at White's Ferry and that it was rapidly spreading.

Mother Superior, accompanied by Sisters M. Dolores, M. Columba, M. Consolata, and M. Melanie, went at once to White's Ferry to care for the afflicted. They found the conditions alarming, as five of the Sisters had also been stricken with the disease and were unable to be on duty. Sister M. Paschal and Sister M. Ida, who had been sent from Saint John's, Pittston, to help, together with Sister M. Octavia and Sister M. Lucina, were all ill. When Mother Superior with her relief corps arrived, there were about thirty-five cases to nurse. On the following morning, Father Caufield, the Director, and several more of the children were taken ill. Sister M. Bernard and Sister M. Estelle were unable to resist the contagion, and the entire care of the household devolved on Sister M. Columba and Sister M. Lilian. The day following, every boy in the house was in bed. The situation was indeed a trying one and

the efforts of the Sisters to get control of the disease were truly heroic. The Sisters who worked under the direction of Mother Superior during those strenuous days all declared that her efforts in behalf of the sufferers were truly marvelous.

The Right Reverend Bishop did not forget his boys. He visited them often and saw that everything necessary was provided for the children and the Sisters. When they were convalescing he entered one of the large dormitories one day and asked, "How many here are hungry?" Instantly every boy sat up in bed. It was a good sign, and the Bishop turned away smiling. Through the goodness of God and the vigilance of the self-sacrificing nurses, the one hundred and eighty-five boys were restored to health.

It was providential indeed that not one death occurred. It was not in vain that these clients of the Great Archangel had daily invoked him in the beautiful prayer, "Saint Michael, guard and protect us."

Deaths

The death toll due to influenza in the community was required only of Sister M. Naomi, but during the ministration of Mother Germaine as superior, the community suffered the loss of many valuable and valiant members. Sister M. Pancratius Hughes died February 25th, Sister M. Cyprian Campbell, April 13th, and Sister M. Aloysia Mulhern, September 25th of the same year. Sister M. Pancratius had, while a novice, composed the music of the beautiful reception hymn so dear to the Immaculate Heart Sisters. Sister M. Cyprian, Sister Hildegarde's sister, had been a very successful primary teacher. Both she and Sister Pan-

cratius had given years of faithful service to the community. Sister M. Aloysia had been professed a little over a year, but was made, through patient suffering, perfect in a short time. Sister M. Edith Cavanaugh was called to her heavenly home on February 22nd. Sister M. Edith was only twenty years old at the time of her death. She was greatly missed at Saint John's Orphanage, where her generous soul and sunny disposition had endeared her to the Sisters and her little charges. Sister M. Edith was the sister of Sister M. Rosemary.

On September 3, 1918, God called to Himself a faithful laborer in His vineyard, Sister M. Vincentia O'Boyle. In many of our communities, Martha-like, she had ministered to the wants and necessities of the Sisters and had combined with her various duties a spirit of ceaseless prayer.

The death of Sister M. Loretta O'Connell occurred on July 5, 1919. Sister Loretta had spent many years at Saint Patrick's Orphanage. She was in charge there at the time of the burning of the Orphanage, and never quite fully recovered from the harrowing experience. When the Slovak Sisters left Mount Saint Mary's to open a mother house and novitiate of their own, Sister M. Loretta was placed in charge. God sent her, as He sends to many of our senior Sisters before death, the crowning grace of suffering.

Sister M. Mercedes O'Malley was Superior at Saint Joseph's, Danville, at the time of her death, August 5, 1915. She had just finished the work of the school year, when she was stricken with a fatal illness. Sister M. Mercedes was an earnest, upright religious, honest with herself and with all who came under her care. Her death was a great loss to the community, for rea-

sonably she might have hoped for many more years of usefulness. She was Sister Mary Raphael's twin sister, and one of three daughters who had consecrated themselves to the service of God.

Ten Sisters were called home during the years 1916-1917. Sister M. Cecilia McAndrew died at Saint John's, Pittston, and was buried in Saint John's cemetery, the first Sister to be interred in Saint John's since the death of Sister M. Bridget Stokes, who died there in 1871. Sister Cecilia, who had just recovered from a serious illness, was about to begin the work of the year, but found that her optimistic spirit had belied her strength. When told there was no hope, she cheerfully resigned herself to God's holy will.

On the feast of All Saints, our dear Sister M. Veronica went to join the happy spirits whom the Church honors on this beautiful feast. She herself announced on All Saints' Day that her end was near. The peace which prevailed in her death chamber made those present feel that all was well indeed with gentle Sister M. Veronica.

Sister Mary Clementine Gallagher died on January 19, 1917. She had made that Christmas season a joyous one indeed for her community at Saint John's, Pittston. Neither she, nor they, dreamed that it would be her last. The call came quickly, but it found her with her lamp trimmed and filled with the oil of charity.

Shortly before Sister M. Rosarium's death, which occurred February 23, 1917, her confessor, who had been visiting her, remarked, "That room seems as though a corner of heaven had been transferred to it." Sister Rosarium won her crown through patient suffering. The decline which caused her long years of agony

began soon after her profession. During her lingering illness her sunny presence radiated joy and happiness to the entire community, winning for her the beautiful title, "Angel of the House."

Sister Mary Huberta Cullen, Sister M. Loretta's niece, was also severely tried by illness. She quietly fell asleep in the Lord on the Feast of our Lady of Mercy, September 24, 1917. The death of Sister M. Christine McGovern occurred the following month, October 19, 1917. Sister M. Christine will be remembered by those with whom she lived, as a lovable, tolerant religious, whose life was filled with the peace which ever abides in the kind heart.

It was a great shock to the community when on the morning of July 24th, word was sent that Sister M. Leo was no more. Her call found her fully prepared to answer a hasty summons. Fénelon, the dove of Cambrai, has said, "Just in the right time the hand will be laid on our shoulders, the word whispered in our ear. We must leave the sewing undone, the floor unswept, the plough in the furrow, the story untold, the song unsung"—and so it seemed with this dear Sister, from whom the community had reason to hope for many more years of faithful service. As a teacher she had been most successful; as an examiner of schools, kind and sympathetic. She did not hesitate to point out the defects that she found here and there in the work, but her kindly criticisms always strengthened and had the effect of exciting to greater efforts. Following the advice of the Apostle, she spent and was spent in her efforts to discharge faithfully her important duties. She had the consolation at the hour of death of knowing that she had left nothing undone to promote the cause of Catholic education.

It is noticeable that in the religious life all works of worth prosper only in the shadow of the Cross. The opening of Marywood College was followed by a calamity, the sudden death of our dear Sister M. Visitation Hines, who was killed by an automobile on October 4, 1915. Sister M. Visitation and Sister M. Francesca, both of Saint Cecilia's Academy, were on their way home from Saint Ann's Monastery, where they had gone to Confession. As they were crossing Main Avenue, below the monastery, an automobile struck Sister M. Visitation and dragged her several feet. Father Patrick was hastily summoned, but Sister was unconscious. The dying Sister was placed in an automobile and taken to the West Side Hospital. She never regained consciousness and before the hospital was reached her pure soul had entered into the house of its Eternity.

Sister M. Visitation's awful death cast a shadow of gloom not only over the community, but over the entire city. Every heart was sad, for all felt that it was an untimely taking away of a young life full of promise.

Sister M. Visitation Hines was a young religious of superior attainments. The training she had received along the chosen lines of her vocation rendered her peculiarly fitted to the work of teaching. She was a successful teacher and was much beloved by her pupils. She was of a bright, happy disposition, and the cheerfulness with which she fulfilled her obligations endeared her to her Sisters in the community. In her funeral sermon the Right Reverend Bishop said that though "death had come to her like a thief in the night, it did not find her unprepared. Her whole life, both in the convent and out of it, had been but a preparation for the supreme hour. When she lay under that auto-

mobile on the open street in Hyde Park, crushed and mangled, she was prepared for that hour, because all her days and hours were spent in preparation for the supreme moment."

While the community was still suffering from the shock of Sister M. Visitation's tragic end, death again visited us and left us mourning the loss of dear Sister Rebecca, whose loving and self-sacrificing services had endeared her to all the Sisters. Now she who had taken care of so many, was in turn tenderly cared for. She who had assisted at so many deathbeds, helped so many to die well, was now to experience the peace and joy with which the merciful Heart of Jesus rewards all who show mercy. Nothing troubled her, she quietly and calmly awaited the supreme moment when He whom she had served in the prison of the sick room would come with His promised reward. She died on the Feast of Saint Teresa. The funeral sermon preached by the Right Reverend Bishop was highly eulogistic of the deceased Sister. "I feel very happy to think that I sat at the bedside of the good Sister a short time before her death. She reminded me that it was the eighteenth anniversary of her taking up of her work of mercy. Eighteen years before, on the Feast of Saint Teresa, she began her training in the hospital at Washington. On the Feast of Saint Teresa eighteen years after, she was called to give an account of her stewardship and to meet those to whom she had ministered. During all these years she lived a good religious life. I knew her as a student nurse in Washington and there, as in after life, she was the same gentle, active, accommodating, kind-hearted, generous woman."

On November 3rd, Sister M. Hilarian Doyle died

at Saint Joseph's Hospital, Philadelphia, whither she had gone some months before for treatment. She had given long and faithful service to the community and had edified the Sisters by her spirit of child-like simplicity.

Shortly before noon of April 11th, word came to Mount Saint Mary's that Mother M. Crescentia was dying. Sister M. Pius and Sister M. Celestine, both life-long friends of Mother M. Crescentia, left on the afternoon train for New York. When they arrived Mother M. Crescentia was unconscious. At eight o'clock that evening she yielded up her soul to the Creator whom she had served since the days of her youth. Her funeral was held from the Chapel of Mount Saint Mary's. In his funeral sermon the Right Reverend Bishop highly eulogized Mother M. Crescentia for her beautiful spirit of modesty and simplicity. "This morning we are gathered around the bier of one of the most modest women that I have ever met. She was plain and simple in many ways. She was an earnest Sister, anxious to do her duty as she saw it. I do not believe she was swayed by the slightest ambition. Her work at Saint Cecilia's proved that she had God alone in view in all she did. After the second election of Mother Mary, to whom this order owes so much, and whose memory shall never die, Mother M. Crescentia was chosen assistant. Mother Mary devoted a great deal of her time to the preparation of the plans of this beautiful building. When Mother Mary died and Mother M. Crescentia succeeded her as superior, her only ambition was to carry out Mother Mary's plans. It was she who helped to select this site, and it was she who had the courage to begin the building of this new home. It was not in the designs of God

that she should finish it. Later when the election took place she gave up her charge without the least regret. She may have thought it would be an honor to complete the work she had begun. But all the Sisters had been working for this end, and no matter who was elected the work would go on.

"Now her body has been brought to the home which she helped to build and the site which she had helped to select. She is to be buried in the grounds that were bought long ago to be the home of the community. Her whole life in religion, some forty years, has been spent in the service of God's little ones. Mother M. Crescentia gave her whole life to Jesus Christ absolutely and entirely. May we not hope that God will be faithful to His promise and crown her with an everlasting reward?"

Mother M. Crescentia was born in Scranton on September 5, 1859. Soon after her birth, her parents, Mr. and Mrs. William T. Foster, moved to Pittston, where Mother M. Crescentia was educated by the Sisters of the Immaculate Heart of Mary. She entered the novitiate of the Immaculate Heart of Mary on February 6, 1877, received the habit on November 25 of the same year, and two years later she made her holy vows. She was superior of Saint Cecilia's Academy and Holy Rosary Convent for many years. In 1908 she was appointed directress of Mount Saint Mary's Seminary. She was appointed the first superior of Saint Alphonsus School, New York, in 1913. During her long years of faithful service in religion, Mother Crescentia gave her best energies to the training of young hearts and minds in accordance with the noble standards she had set up for manhood and womanhood, and her untiring zeal in this respect was rewarded with remarkable

success. To her Sisters in religion she was a living exemplar of the strict observance of the Holy Rule. The memory of her exceptionally worthy and beautiful life will continue to guide those who were fortunate enough to come under her strong and kindly influence.

The refining process of labor and suffering and the chastening of affliction brought their richest accompaniments to the period of Mother Germaine's leadership. Truly could we say with Thomas à Kempis, in looking upon the fair fruits of her labors and trials, "In the Cross is infusion of heavenly sweetness." (Book II, 12.)

Besides the marvellous events which form the record of this chapter, a few enhancing details may be added. On July 23, 1916, Mount Saint Mary's was honored by a visit from the Apostolic Delegate, His Excellency, Most Reverend John Bonzano, D.D. He had come to Scranton to officiate at the re-dedication of Saint Ann's Monastery, West Scranton. He was accompanied on his visit to Mount Saint Mary's by our Right Reverend Bishop, Reverend Dr. Boyle, and Reverend Dr. Jordan. After dinner His Excellency was taken through the building and grounds, and expressed himself as being much pleased with all that he saw at Mount Saint Mary's.

On November 22nd, the feast of Saint Cecilia, Mount Saint Mary's had the honor of entertaining Mother M. Mechtildis, the Superior General of the Sisters of the Immaculate Heart of Mary from the mother house at Monroe. Mother M. Mechtildis had never traveled so far east, and it was the first time that Sister M. Annunciata, her companion, had the opportunity to revisit the scenes of her childhood days.

Mother Mechtildis was delighted with the growth

of the eastern branches of the Congregation. The Sisters in the Scranton Diocese could compare favorably with those of Monroe in point of numbers, while the Congregation in the Philadelphia Diocese had twice as many members as either Monroe or Scranton.

During the year 1914-1915, Mount Saint Mary's was honored by visits from many distinguished persons. Cardinal Gibbons, who had come at the invitation of Dr. Loughran to dedicate the Church of the Nativity, honored Mount Saint Mary's with his presence on November 29. On Monday, November 30, Right Reverend Thomas Shahan, D.D., who had accompanied his Eminence to Scranton, visited the Sisters and students. On November 28, the Reverend Dr. Fenlon, of the Catholic University, celebrated Holy Mass in the seminary chapel. A few days later Right Reverend Eugene A. Garvey, D.D., of the Altoona Diocese, and the Right Reverend Patrick James Donahue, of the Wheeling Diocese, called. His Eminence, Cardinal Farley, visited Mount Saint Mary's later in the year and gave good reports of the work of the Sisters of the Immaculate Heart of Mary in his Archdiocese.

In 1913, Mount Saint Mary's Seminary had been affiliated to the Catholic University at Washington and the course of study outlined by the Department of Education of the University adopted. This affiliation carries with it important privileges. The certificate of the University is granted to students who have passed successfully all the University examinations during the four years of the high school course. The certificate will admit the students to the University or any of its affiliated colleges. The first University examinations were held at Mount Saint Mary's in June, 1914.

On May 29, 1914, Mount Saint Mary's Seminary was listed by the Pennsylvania Bureau of Professional Education as a high school of the first class having an approved four year high school course. Mother Superior was anxious to have the other high schools under the supervision of our Sisters enjoy the privileges of registration. At her request Mr. A. D. Jackson, the Inspector of Schools, came to the city. In the following letter Mr. Jackson informs Mother of the result of the inspection:

PHILADELPHIA, PA., *May 12, 1917.*

MOTHER M. GERMAINE.

Dear Friend:

I succeeded in visiting six of your schools and Saint Thomas' College during the five school days of this week. I think you have every reason to be encouraged with the work in these schools. I will make a more definite report later. I feel it might be well, if time would permit, if I could have a conference with you after I have been in your schools.

I assure you that the cordial welcome I received in your schools is very gratifying. I also heartily appreciate the very helpful attitude you have taken towards me and my work. This makes it pleasant for me to perform my duties, and places me in closer sympathy with your work.

Very sincerely yours,
A. D. JACKSON.

In 1914 a course in domestic science at the Mount was opened, and many of the students became acquainted in a scientific manner with the important subject of household economics. The work proved very

successful, and at the exhibition held at the close of the year no department attracted so much notice as the domestic science and art departments. Many of the students had made their own commencement gowns. These, as well as many other garments, were displayed. There was also a large number of hats which were much admired. Another room was reserved for the display of the work accomplished in the culinary department, a course dinner being the centre of attraction.

On September 18th, a Shrine of the Sacred Heart of Jesus was erected on the seminary grounds. The shrine was built in a picturesque spot not far from the little cemetery that now holds the remains of so many of our dear ones. This beautiful shrine was the gift of Mr. John Gallagher of Kansas City, brother of Sister M. Carmel. Sister M. Carmel watched its erection with the greatest interest and hoped to live to see it dedicated. Her hopes were not realized. She died on Wednesday, March 14, 1917. Her death was beautiful in its edifying resignation to God's holy will. The shrine now, according to the wish of her brother, is Sister M. Carmel's memorial.

Mother Germaine, as she was about to lay down the burden of office, had the consolation of leaving to her dear community a rich legacy of attainment through virtue and scholarship. It might be well said of her that she labored as though the outcome of her labors would be the result of human effort only and at the same time she cast her entire care upon God. In the beautiful instructions which she gave annually to the Sisters assembled for their yearly retreat, she placed before them the ideals of the primitive community.

On one of these occasions she said: "We have all

been clothed with the holy habit, which is a pledge of heavenly favor. On the day we first pronounced our vows of Poverty, Chastity and Obedience, we were at the height of earthly happiness. How courageously we made the sacrifice of home, parents, relatives, and of all that we had or might have had! The choice between the world and God was open to us and we chose God. Immediately God took us by the hand and set us in the way of perfection, the path outlined by the holy rule. He made Himself our guide on the way of life, issuing His guidance through the voice of superiors. As white-veiled brides of Christ we were well instructed in our duties, and informed of what the Lord asked of us. We accepted all conditions, and in due time made our vows in the presence of the Most High God. The angels were our witnesses. And the cry of our heart was: 'O, ye heavens, hearken to what I say; may the earth listen to the words of my mouth.'

"Before us in the rooms and corridors of our convents were, and still are, sacred mottoes. One of them reads: 'In the world men learn to live well, here we learn to die well.' How we dwelt upon those words and found comfort in them! That was long ago for most of us. But have we learned to die well? To die to ourselves? The secret of dying to self is to place no obstacle to the work of God's grace in our lives; to allow Him to govern us in all things; to follow the light of His will as constantly in trial as in prosperity."

On another occasion Mother Germaine reminded the Sisters: "God in His mercy led us into the Order of the Immaculate Heart of Mary. The spirit of our Order is, and from its very foundation has been, a lofty, ethereal spirit, requiring *strict* observance of

rule and the practice of penance. It is the spirit of the early Christians, yea, of Christ's Mother Mary and her relatives and friends who formed the first congregation of the Church of Peter." Again, speaking of charity, she said: "Practise the beautiful virtue of charity in thought, word, and deed. Without this virtue all others lose their lustre. I ask every Superior and every subject to put a plea for charity in her daily prayers. Let us all make a united effort to obtain this grace from the Divine Heart of Jesus, and let it be the highest duty of each of us to perpetuate it amongst us. What is more lovely and more desirable than this charity? The first Christians had but one heart and one soul amongst them; they lived in the Heart of Christ."

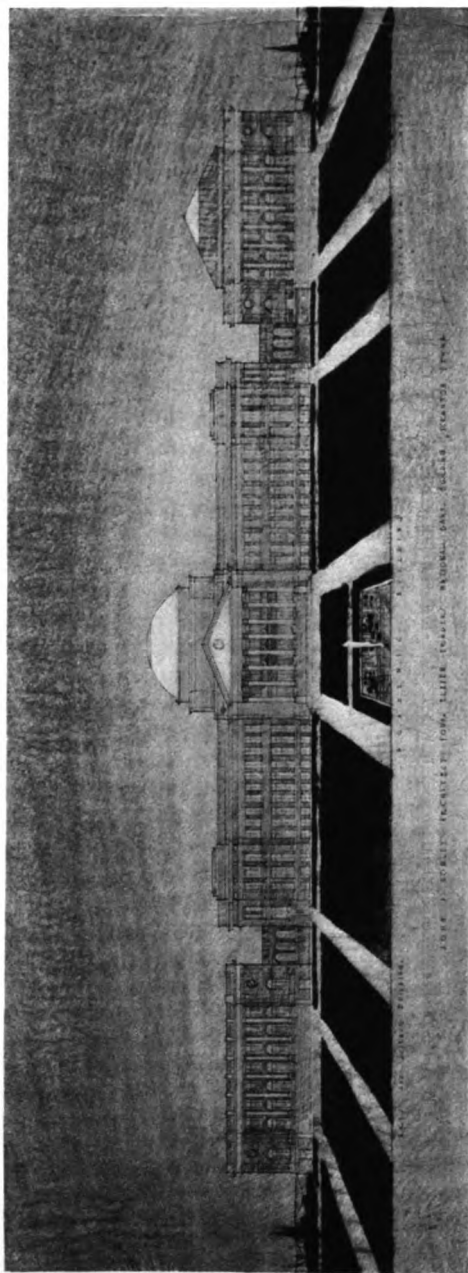
Mother Germaine's great faith manifested itself in her devotion to the Blessed Sacrament and to the Sacred Heart of Jesus. She encouraged frequent hours of Eucharistic adoration, even providing time for the daily hour in the novitiate, and the entire community at the mother house was enrolled in the Apostleship of Prayer and Expiation. The amount of each Sister's penance and expiation was a matter of individual choice, though a particular day was set aside for special expiatory offerings following the prescribed manner of the Association of Montmartre. Mother Germaine's devotion to the Blessed Mother of God was intense. Much of her most beautiful writing has been composed to honor Mary Immaculate. A life of the Blessed Virgin and a story of our Blessed Lord and Lady told for children in the sweet and simple manner of a guileless soul were prepared for publication by Mother Germaine when she was still a young Sister. Her writing, no less than her work, has greatly influenced

the community. Hymns in honor of our Blessed Lady, pen pictures of her in all phases of her life, linger as mental pictures for the meditations of those who like to revive her image and scenes of her life as formed in their own community, the first fruit of her Immaculate Conception in its proclamation as a dogma of faith. An extract from an instruction on the eve of the feast of the Assumption reads: "In the early dawn of girlhood, this child Mary went up into the Temple and made her public consecration to the Lord. She was the first religious. She is our one example of perfect woman fulfilling her vows unto the Lord. We, dear Sisters, have each heard her clear call from the land of the Assumption to espouse the service of her Divine Son in an especial manner. We have answered the call, followed her into the Temple to serve God in the sacred solitude which surrounds the cloistral tabernacle."

XI. MOTHER M. CASIMIR

College Expansion

MOTHER M. GERMAINE'S term of office having expired on August 6th, she resigned her authority into the hands of the Right Reverend Bishop. He accepted her resignation and transferred the authority to the sister-assistant, Sister M. Ildephonsus. The next day was appointed for the election. Retreat opened as usual on the evening of August 6th. Early in the morning of the seventh all the vocals were assembled at the mother house for the Chapter of the election, which was held in the chapel at nine o'clock. The Right Reverend Bishop, assisted by Right Reverend Monsignor Coffey, presided. After the hymn "Veni Creator" the election began. The result showed that Sister M. Casimir, superior of Laurel Hill Academy, was the choice of the community. When her name was announced by the Right Reverend Bishop, Sister Casimir advanced to the altar rail and received from his hands the insignia of her authority. The Right Reverend Bishop then confirmed the election by declaring Sister M. Casimir, Mother Superior of the Congregation. The ceremony of her installation as mother superior followed while the choir sang the "Ave Maris Stella" and "Laudate Dominum." The same day the new mother superior organized her council. Sister M. Pius, who had faithfully served



THE IMMACULATA—MARYWOOD COLLEGE

the community for nearly thirty years as mistress of novices, was elected sister-assistant. Sister M. Borgia was retained in office as bursar, and Sister M. Berchmanns was elected mistress of novices.

Mother M. Casimir had entered the congregation at Reading. She had been connected with the Scranton foundation from the beginning and was one of the original band of twelve who had elected to remain in the Scranton Diocese when the separation of the Sisterhood from the Archdiocese of Philadelphia was decreed in 1871. She had filled the office of bursar during Mother Joseph's administration. In 1877 she was sent to Saint Joseph's, Williamsport, where she taught in the high school department until 1884, when she was transferred to Susquehanna and made superior of Laurel Hill Academy. Under her leadership Laurel Hill Academy reached a very high standard among the high schools of the State. Mother M. Casimir knows the congregation and is in full sympathy with its traditions and aims. She has witnessed its wonderful growth and has contributed her share to its development by her personal fidelity to her rules and obligations and her conscientious fulfillment of her duties as teacher and superior. Her election gave general satisfaction and all felt that the government and direction of the community was safe in her hands.

The summer following the election was a busy one, for the serious problem of finding accommodations for the ever increasing student body of Marywood confronted the new mother superior. Since the close of the World War there has been a general re-awakening to the necessity of education, higher education especially, and the colleges are not ready to provide for

the numbers who seek admittance. In September, 1919, fifty freshmen were enrolled at Marywood College, and the following year fifty-four were matriculated.

The seminary, too, enrolled an unprecedented number of students.

The great influx necessitated many changes. New departments were opened and others changed. New dining rooms and dormitories had to be provided and much ingenuity was exercised in order to use all available space to the best advantage. The transfer of the domestic science department to the Martha Cottage on the grounds, relieved the situation to some extent, while it gave the opportunity for the installation of new equipment and afforded greater facilities for the carrying on of the work of the home economics department.

The opening of another library department was made necessary by the gifts of the late Reverend Father Judge of the Church of Saint Charles Borromeo of Sugar Notch; Reverend D. J. Connor, of Saint Luke's Church, Jersey Shore, Pa.; Reverend T. J. McGourty, of the Catholic University; Dr. James J. Walsh, Ph.D., Litt.D., of New York City; Mrs. T. J. McDonough, sister of the late Father Morrison, of Atlantic Highlands, N. J.; and Right Reverend M. J. Hoban, D.D., of Scranton, all of whom presented large and valuable collections of books to Marywood College.

New courses were added to the curriculum of the college. These courses were open not only to the students of the college, but also to others properly qualified, who are prevented by their occupations from becoming regular students. The increase in attendance at these courses made it necessary to provide a larger lecture room and the auditorium was given over to the

college classes. The lecturers whose courses were open as extension classes were James J. Walsh, Ph.D., LL.D., Litt.D.; Reverend Doctor Francis Casu and Frederick Paulding. Doctor Walsh gave lectures in the Social Sciences and English; Reverend Doctor Casu in Spanish and Italian, and Mr. Paulding, Dramatic Interpretations of Contemporary Literature. Mr. Paulding's courses had been inaugurated during the last year of Mother Germaine's term of office and since they were open to the public, had created a social as well as an intellectual atmosphere in the outside association with the college.

Further work of college extension in the form of summer schools was begun in June, 1920. About sixty Sisters, most of whom had previously matriculated for degrees at other colleges, were enrolled. In June, 1921, at the request of the Department of Public Instruction, the summer school was opened to secular teachers and students from Scranton and its vicinity. There was an enrollment of one hundred and forty-five. Corresponding numbers entered the classes at Saint Rose Academy in Carbondale, where summer courses were opened in June, 1920, and continued as at Marywood. Some of the Sisters who were studying for the higher degrees were sent to the Universities of Chicago, Pennsylvania, Fordham, Villanova, and Notre Dame. A number of Sisters received higher degrees from these universities in 1920 and 1921, and several received their baccalaureates in Letters and Arts from Duquesne University in Pittsburgh, while Marywood enjoyed the distinction of having the degree of Doctor of Philosophy conferred on its Dean by Fordham University in 1921.

On the eve of the opening of the college year, Sep-

tember 7, 1919, Marywood received as an honored guest Eamon de Valera, President of the Republic of Ireland. A committee of sympathizers with his cause, representative American patriots of Irish descent, residents of Lackawanna and Luzerne Counties, accompanied the President as a guard of honor. De Valera was introduced to the Sisters and students by the chaplain of Marywood, Reverend Doctor Boyle. At the conclusion of the welcome programme, De Valera made a short address. His words made a profound impression. There was about him a fine restraint that told of chastened hope and unconquerable determination. He concluded his address by saying: "I look to America to recognize Ireland's right to self-determination. In fact this very self-determination underlies ten of the fourteen original points of the peace treaty. I trust that your prayers will induce Heaven to bless my mission and give Ireland her freedom."

President De Valera evidently kept a gracious memory of his visit. Before leaving Scranton that evening he sent a massive basket of American Beauty roses with his compliments to Marywood, and during the evening at the banquet given for him at Hotel Casey, he referred several times to the impression made upon him at Marywood College and expressed his regret that he had not more time to spend there.

On the next day, September 8th, the feast of our Lady's Nativity, the college and seminary were opened. According to custom, the Mass of the Holy Ghost was said by our Right Reverend Bishop. After Mass the Bishop addressed the students, advising them to profit by their opportunities and to fit themselves for the many places in the world where women are called upon to wield an influence for good. Classes were

organized on the same day and the work of the school year begun.

There was nothing to interrupt the regular order of the scholastic programme until the Bishop's patronal feast, that of Saint Michael the Archangel, on September 29th. On the eve of the feast we had the pleasure of entertaining our Right Reverend Bishop and his guest, the Right Reverend Charles O'Reilly, Bishop of Lincoln, Nebraska. Bishop O'Reilly was not a stranger to the Sisters of the Immaculate Heart, as he had been associated with them in Portland during his vicar-generalship in Oregon. During the entertainment an address of welcome in French was given by Marie Louise Goubet. Mlle. Goubet was one of four French girls to whom Mother M. Germaine had, the previous year, at the request of the National Catholic War Council, given scholarships to Marywood College. The four young women arrived at Marywood September 15th, and had received a warm welcome from Sisters and students. Mlle. Goubet came from Bordeaux. She is the daughter of M. Maurice Goubet, a general in the French army. Mlle. Marie Arreteig, a niece of the famous surgeon, Dr. Ernest La Place of Philadelphia, had been a teacher in Pau, France. Mlle. Arreteig held the Brevet Supérieure. Her attainments as well as her knowledge of English admitted her to the senior class in the college. She graduated with the Class of 1920, and was at once offered a position in the French Department of the Dunmore High School, which she accepted. Mlle. Suzanne Tissot of Dijon and Mlle. Andrée Debrye of Paris, had received the French Baccalaureate. They entered the junior class of the college and graduated with the Class of 1921. The presence of these girls in the College was

an advantage to the American girls as well as to themselves, and there was much regret on both sides when the time came for the return of the French girls to their native land.

Following the celebration of our Right Reverend Bishop's feast, which opened the regular programme of entertainment as organized for the year, came class elections, society organizations, lecture, recital and holiday programmes, so that the month of October found the faculty and students of Marywood working with earnestness and zest in the carrying out of well-laid plans for the scholastic year.

The royalty of letters was well represented at Marywood during the first years of Mother M. Casimir's administration. In November, 1919, John Ayscough came. He was accompanied by our Right Reverend Bishop, who introduced the famous writer as one of the lights of English literature and one of the best living masters of English fiction. Monsignor Bickerstaffe-Drew is not so formidable as his name and fame would lead one to imagine. He is slight and ascetic in appearance, very gentle and affable. The choice of subject for his lecture had been left to the faculty and students. Jane Austen had been selected. The lecturer remarked that it was a distinct evidence of culture to be able to turn from the best sellers of the day to Jane Austen. Jane Austen, the lecturer said, had been re-discovered, and we think of her now rather as a novelist of yesterday than as the contemporary of Wordsworth and Coleridge. Her art is flawless. She appeals to the age in which we are living because it is a pleasure to turn from the nerve-racking struggle of the times to tranquillity and cheerfulness.

In the mid-winter term of 1919, J. Godfrey Raupert

lectured to the students on "Spiritism," giving an authoritative view of the much mooted subject. The lecturer explained the reasons for the revival of old pagan necromancy ascribing them to the interest in the spirit world caused by the World War.

Mrs. Aline Kilmer visited the College just after the Christmas holidays. Mrs. Kilmer gave an interesting talk on "Catholic Women Poets." She discussed Katherine Hinkson, Alice Furlong, Katherine Tynan, Ethna Carberry, Helen Parry Eden and Louise Imogen Guiney. Mrs. Kilmer considers Miss Guiney the greatest of all. In conclusion Mrs. Kilmer read some of her own verses.

The commencement of 1920 brought another celebrated lecturer to Marywood, Reverend John Cavanaugh, C.S.C., of Notre Dame University. Father Cavanaugh's subject was "The Triumph of Convent Ideals." He paid a glowing tribute to the wonderful women who have sacrificed their worldly goods and entered the convent that they might serve God and mould girls' ways and ideals, thus making them better Christians and better citizens. "As opportunities have come to you in the past, so will obligations come to join you in the future, since you are to be working women," said Father Cavanaugh to the graduates, and after stressing the importance of labor and the necessity of recognizing the duty incumbent on each one of doing her share of the world's work in a lofty spirit and from a sense of duty, Father Cavanaugh concluded by saying: "If you make a failure or only an imperfect success of the things you undertake after this teaching, then we can only say to you: 'Go out and make your failure.' When Alma Mater takes you by the hand to-night and leads you to the door to show you the

world in which you are to be these working women, go out and do your part. Workers are builders. They build cathedrals for humanity. Make religion the beginning and end of your life work and you cannot fail to be a careful builder."

Doctor Thomas E. Finegan, State Superintendent of Public Instruction, delivered the commencement address to the Class of 1921. In his discourse Doctor Finegan stressed the need of religious teaching saying: "No one thing is needed in Pennsylvania, in the world to-day, so deeply as religious convictions on the part of the people as a whole. Our troubles would not have been or would not be nearly so many nor so great if there was a greater respect for the fundamentals of religion."

With the advent of Harold Becket Gibbs, Mus.D., the study of plain chant at Marywood was given a new impetus. Mother Casimir secured Doctor Gibbs' services for the faculty staff at the college almost immediately after she took up the burden of the office. Dr. Gibbs is one of the directors of the Gregorian Institute and a devoted promoter of the cause of liturgical music. His first work at Marywood was the organization of teachers' classes. Many Sisters from the mission houses and the novices and Sisters of Marywood attended these classes and through them the work was carried on in the schools. In a short time, so great was the enthusiasm created, nearly all the Sisters attending the classes had qualified for certificates. Many of these Sisters were privileged to attend the Gregorian Congress which was held in New York City during the summer of 1920. Those who were present came away filled with fresh zeal for the work and determination to further the study of plain chant in the schools under their care.

The Congress had gathered together from this country and England many of the notable leaders in the Gregorian renaissance. Among them was Dom Gatard, who honored Marywood with his presence on the evening of June 18th. Dom Gatard, Prior of Farnborough Abbey, Hampshire, England, was closely associated with Dom Mocquereau, the greatest living authority on plain chant, and like him was a devoted and authoritative promoter of Gregorian music. In his lectures Dom Gatard gave a splendid account of the work of the Solesmes Benedictines in the restoration of Gregorian music. The interest of Dom Gatard's lecture was heightened by the use of slides which showed the evolution of the various notes of the chant. At the close of the lecture Dom Gatard gave a demonstration of the psalm tones and their divisions according to the various modes. Dom Gatard expressed his pleasure in the work accomplished at Marywood. At his request the students sang one of the psalm tones. The novices sang the "Dixit Dominus" in several different modes.

The visit of M. Joseph Bonnet, the celebrated master of the organ, was a great event in the history of the college. While at Marywood, M. Bonnet gave a recital. His presence did much for the encouragement of congregational singing and for the forwarding of the cause of Gregorian music, of which he is a staunch advocate.

Social Service

The first work Mother Casimir was called upon to undertake abroad was the management of the Casa Regina in the city of Altoona. The work of the Casa was new to the Sisters of the Immaculate Heart of Mary, but it is in line with one of the latest phases of

social service. It is the outcome of a movement inaugurated by Reverend Father Gareschè, S.J., editor of the "Queen's Work," and a devoted promoter of the interests of our Lady and the sodalities established in her honor. The movement initiated by Father Gareschè has for its object the re-organization of sodalities with a view to making them more effective helps in parish activities and more in keeping with the demands of the times. A praiseworthy object of the new movement is the provision of homes where self-supporting girls may find their needs satisfied within the limits of their earnings. These homes are placed under the protection of our Immaculate Mother and each is known as "The House of the Queen"—Casa Regina.

The Casa Regina was formally opened on December 3, 1919. The Sisters of the Immaculate Heart of Mary took charge on the feast of the Epiphany, January 6, 1920. Sister M. Anselm was appointed superior. Associated with her in the work are Sister M. Hermann and Sister M. Claudia. The Casa is an ideal home. Meals are served to girls other than the regular boarders, and it is expected that in a short time the home will be self-supporting. The Sisters watch carefully over the temporal and spiritual needs of the girls under their care. They conduct classes and give assistance to those who are preparing themselves for better positions. Many girls have already profited by the work of the Casa Regina.

The first director of the Sodality Union was Reverend Francis J. Liddy, whose zeal and enthusiasm made the success of the work possible. Miss Helen Moore, the president of the Sodality, has been his faithful co-operator. Miss Moore is a woman of leisure and means, and although she modestly keeps herself in the

background, it is well known that her time and means and ability have been freely used to further the work to which she has given herself.

Another phase of social service was undertaken in the same year as the Casa Regina at the request of the Right Reverend Bishop of Scranton. This was the management of Saint Joseph's Shelter and the opening of a day nursery in connection with the institution. Saint Joseph's Shelter opened by the good ladies of Saint Joseph's Society in October, 1915, had filled a long felt want. There were received young women, transients, or seeking work; women discharged as convalescents from hospitals; children whose mothers were ill and unable to care for them, and orphaned children who were cared for at the Shelter until homes were found for them with responsible relations or in institutions. The Shelter was to see a still further development when the kind-hearted ladies of Saint Joseph's Society who had already done so much for God's little ones, resolved to open a day nursery.

The Shelter had been under the care of a matron, the members of the Society giving needed assistance. As the work grew the Society felt the need of placing the Shelter under organized management. Bishop Hoban, to whom no phase of social service ever makes its appeal in vain, asked Mother M. Casimir to take over the direction of Saint Joseph's Shelter and to open the Day Nursery. Mother was glad to co-operate in the good work and to the great delight of the good ladies of Saint Joseph's Society, Saint Joseph's Shelter was given over to the Sisters of the Immaculate Heart. Immediately several rooms in the Shelter were fitted up for the reception of the children and Sister M. Clare, Sister M. Melanie, and Sister M. Consolata were

sent to conduct the work. Sister M. Clare was appointed superior. The formal opening took place on June 11, 1920. On that day eight children were placed under the care of the Sisters while the poor mothers went to their work rejoicing in the confidence that their little ones would be well cared for. Since its opening the nursery has accommodated on an average of thirty children a day, showing that it is supplying a long felt need in Scranton.

There is a growing interest in social service that argues well for the future. Since the ladies of Saint Joseph's Society took up the modern phases of the work in the diocese, social activities for the welfare of the neighbor have increased and multiplied. The good example of Saint Joseph's Society has appealed to many who are desirous of imitating it. The Catholic Charity Guild, formed under the auspices of the Society, but now independent, is making commendable efforts to relieve distress and misery. The Guild numbers among its members many of the daughters of the matrons of Saint Joseph's Society, and the popularity and influence of both societies are becoming remarkably extensive.

The social service movement has secured scientific support in the colleges and universities throughout the country, where social service departments have been organized and equipped for the development of research and service from the college standpoint. Such an extension course was opened in 1920 at Marywood in connection with the department of sociology. The theory of the classroom is supplemented by the actual practice in the field. A group of special lecturers eminent in social work, brought enlightenment as to the possibilities for the development of the work abroad.

Opportunities for professional work along special sociological lines were discussed and many students from the vicinity as well as those in the college were given the privilege of individual conference with the authorities after their general discussion. Doctor James J. Walsh in his History of Social Science given at Marywood College proved that there is no phase of social service that has not had its origin in the Catholic Church, and the outgrowth of the spirit which prompted the earlier informal and sympathetic methods still persists in the more highly organized work that Catholic organizations throughout the country are striving to effect. Many former students of Marywood have taken up social service as a profession, after graduation from the Clifton School of the National Catholic Welfare Council.

There has always been more or less missionary activity among the students of Marywood, but the most eventful missionary influence in the history of the college dates from March 22, 1918. On that day the late lamented Father Price of Maryknoll visited Marywood and startled the students with the question: "How many want to go to China?" The interest aroused by Father Price's pleading for the foreign missions has never abated. On September 29, 1919, the student-body visited the Venard Apostolic School at Clark's Green. The next day the Venard Circle was organized at Marywood and it was resolved to found a Maryknoll burse. A bazaar to raise funds for the burse was held at the college in December, 1919. The result was a surprise to the enthusiastic workers themselves. The sum of two thousand dollars was realized and the Marywood Burse was founded. Much of the success of the work of the Circle is due to the Reverend

Fathers of the Venard School, especially to Reverend George Staub who gave the students encouraging assistance.

It is a singular proof of God's watchful care over the Community of the Immaculate Heart that He has from the very foundation of the congregation given it opportunities to work for the poor and most abandoned of the children of men. The latest proof is the opportunity that has been offered it to take part in the temporal and spiritual regeneration of the colored race through the Christian education of its youth. The request to help in the work came from the Catholic Board for Work among the Colored People, of which the life-long friend of the negro, Right Reverend Monsignor John E. Burke is the Director. The request was made through the Board's representative, Reverend D. J. Bustin, formerly a priest of the Scranton Diocese, but who for many years has been associated with the Board in laboring for the colored missions. Bishop Hoban and Monsignor Burke, close personal friends, have together visited Marywood on many occasions. The Right Reverend Bishop is in full sympathy with Monsignor Burke's noble work. When in May, 1921, Father Bustin called on Bishop Hoban to enlist his sympathy in the proposed undertaking, the Bishop expressed his willingness provided Mother Casimir saw fit to lend her aid. Father Bustin laid his plans before Mother Casimir, who realized in them an opportunity to promote one of the ends of the institute, the care of abandoned souls, and thus to advance the kingdom of God on earth. Mother Casimir accordingly gave cordial assent to Father Bustin's request and will receive into the novitiate at Marywood, novices of the Oblates of Divine Providence. In the normal

school of the novitiate these novices will receive their education and training for their future work so that they may be efficient teachers and religious who will labor for the welfare of their own people.

Establishment of a New Community

For the fourth time in the history of the community the Sisters have been asked to co-operate in the foundation of a new congregation of religious. The new community will have for its object the care of destitute children. It owes its inception to Reverend Father Alphonsus, C.P., a zealous missionary who, during the course of his missions, has been strongly moved by the need that exists for charity to abandoned children.

Father Alphonsus' plan is to provide Sisters who will follow the Passionists' rule and at the same time conduct homes for foreign girls; further, to take care of orphan-ages and eventually to teach the Catechism and prepare children for the reception of the Sacraments.

The work in the beginning is to extend exclusively to foreigners, who at present, on account of the overwhelming numbers in which they are colonizing in this country, are almost abandoned spiritually and temporally to ruin or serious loss. The solution of their problem, by relieving the burden of the comparatively few priests upon whom the responsibility of providing for their spiritual life is thrown, and the establishment of parochial systems for foreigners similar to those already existing among the older Americans, is Father Alphonsus' worthy design.

It has been the privilege of the Sisters, Servants of the Immaculate Heart of Mary to have already inaugurated similar work in the foundations of the Com-

munities of the Sisters of Saint Casimir, and of the Sisters of Saints Cyril and Methodius, who, while they have expanded marvellously since their inception, have found the harvest growing too rapidly for their strength to cope with it. The addition of a new community which will help in lifting the weight of the work, will be gladly welcomed by the sisterhoods working among foreigners in America.

New Schools

The opening of Saint Ann's Parochial School in West Scranton took place in the second year of Mother Casimir's superiorship. Saint Ann's Parish is in charge of the Passionist Fathers who had come to the Scranton Diocese at the invitation of Right Reverend Bishop Hoban in 1901. Their first residence was the Lacoe Cottage at Harvey's Lake. At that time the community was under the direction of Father Fidelis Kent Stone, C.P. He was succeeded by Reverend Father Joseph, C.P. Bishop Hoban offered the Fathers a parish in Scranton, in the part known as the Round Woods. It is a picturesque spot high up in the mountains overlooking the whole city. The community came to Scranton in 1902 and lived for a time in a rented residence. The cornerstone of Saint Ann's Monastery was laid on September 6th, the sermon on that occasion being preached by the Reverend T. J. Comerford, of Saint Thomas' Church, Archbald. The building was completed in 1905, and the first Mass was celebrated there on March 25th, the Feast of the Annunciation, of that year.

In 1908 the parish church was erected. Part of the building served as a parish hall. There Sunday school

was conducted under the direction of the Sisters of the Immaculate Heart of Mary of Saint Patrick's School, West Scranton. In 1920 the hall was fitted up as a day school, and Reverend Father Julius, C.P., applied for the Sisters of the Immaculate Heart to take charge of it. A residence nearby was fitted up as a convent, and on August 2nd, the Feast of Saint Alphonsus, the Sisters took possession of their new home. On Friday, the twenty-seventh, Mass was celebrated for the first time in the convent chapel. After Mass, Father Julius, assisted by Father Leo, C.P., and accompanied by the students from Saint Ann's Monastery, blessed the house. On Monday, September 5th, an enrollment of three hundred and fifty children was recorded, and on Tuesday, the sixth, the school was formally opened. Father Julius celebrated Holy Mass and addressed the children. The school has eight grammar grades and is under the supervision of the superior, Sister M. Alice. The Sisters who assist her are: Sister M. Regis, Sister Maria, Sister M. Demetrius, Sister M. Neumann, Sister M. Crescentia, and Sister M. Edith.

June, 1921, found three new schools on the waiting list—Saint Mary's of Avoca in the Scranton Diocese; Saint Patrick's of Oneida, N. Y. in the diocese of Syracuse; and Saint Paul's of Edgewood, Providence, Rhode Island. Many more schools offered to the Sisters had to be refused owing to the depletion in the ranks of the Sisterhood caused by illness and death.

Depletion by Deaths

The death roll for the years 1919-20 has been unprecedented in the annals of the community. Since September, 1919, seventeen Sisters have gone to their

eternal reward. Many of these, it is true, had been ailing and their deaths were not unexpected, but there were others who might have looked forward to long years of usefulness. One of these latter was Sister M. De Neri Gibbons, who died on October 5, 1919. She was a young religious of much promise who had done excellent work at Saint Cecilia's Convent in Wyoming.

Christmas, 1919, was saddened by the death of Sister M. Celestine of Saint Joseph's Infant Asylum. Sister Celestine's death was not unexpected, yet as was her wont in other years, she planned the Christmas festivities for the little ones whose happy rejoicing therein at the close of the Christmas Day penetrated to the silent chamber where their dear Mother lay lifeless. Christmas is especially the children's festival and it seemed fitting that the Lover of children should call to Himself on the blessed Christmas Day the faithful spouse who had served Him in the persons of His little ones for nearly forty years.

Sister M. Celestine Moran was born in Ireland in 1848. Soon after her arrival in this country she entered the novitiate of the Immaculate Heart and after the customary probation was professed in 1881. The early years of her religious life were passed in Saint Cecilia's Academy; Saint Patrick's School, White Haven and Saint Patrick's Orphanage, West Scranton. In 1890, Sister M. Celestine was given charge of Saint Joseph's Infant Asylum over which she presided for more than thirty years. Saint Joseph's Infant Asylum is Sister Celestine's memorial. Her careful supervision and prudent management have built up an ideal home in which poor, unfortunate children are tenderly nurtured. Only the silent Lord knows how many innocent children have been saved, body and soul, because of the



Saint Ann School,
Scranton, Pa.



Saint Ann Convent,
Scranton, Pa.



Saint John
Convent,
Bellefonte,
Pa.

prayers and labors of this devoted Sister and only He, too, knows the number of unfortunate ones who have trod perseveringly the weary road of repentance because of her motherly kindness and encouragement.

At her funeral the Right Reverend Bishop said: "I speak in the name of the Diocese of Scranton when I say that we owe a debt of gratitude to Sister M. Celestine. She was a real mother, tender-hearted, kind, and gentle. While we praise Sister Celestine, let us not forget the late Father Finnen of Pittston, whose generosity made it possible for her to carry out successfully her work of charity. Nor can we forget the good women of Saint Joseph's Society who were the first to recognize the need of finding a refuge for homeless babes. It was they who suggested to Bishop O'Hara the idea of founding an asylum for infants. Father Finnen was from the beginning interested in the work and felt that if a permanent foundation were made, the people of the diocese would gladly assist. It was his generosity that made it possible for me to begin the present home, to found the institution of to-day.

"We have reason to be proud of Saint Joseph's Infant Asylum, one of the best institutions in the whole State of Pennsylvania. We have that on the authority of representatives of charity committees and appropriation committees who came here to visit the home. A short time ago the secretary of the Poor Board of Wilkes-Barre, who had just returned from a tour of inspection of the institutions of the State, wrote to say that though most of the members of the Board were Protestants, they were unanimous in declaring that the institutions of the Diocese of Scranton provided the kindest care for the charges entrusted to them. Credit is due, not to me, nor to the priests, but to the Sisters in charge of these

institutions, those noble women who devote their lives for the love of God, to the care of the abandoned. These Sisters are truly martyrs for Christ's sake.

"Such was Sister Celestine all through her religious life. She might have hoped that because of what she had done for the children, her old age would be painless. It was instead a season of torture, but her sufferings were borne with the courage that comes from God. There was a time when we hoped that, through the intercession of the Little Flower of Jesus, a miracle had been performed. There was indeed a partial miracle, and for a time Sister Celestine's health was much improved. But God willed otherwise. Those who attended Sister Celestine, her faithful Sisters, bear witness to her marvellous patience and resignation. She did not complain. She bore her sufferings heroically in obedience to the will of God, as at the beginning she cheerfully assumed the burden of caring for abandoned little ones in obedience to Bishop O'Hara."

The members of Saint Joseph's Society testified their esteem for Sister Celestine by adopting the following resolutions, which they had beautifully engrossed and framed and presented to the Sisters at Saint Joseph's:

IN MEMORIAM

The members of Saint Joseph's Society at a special meeting held at Saint Joseph's Shelter in the city of Scranton this twenty-eighth day of December, 1919, for the purpose of taking appropriate action on the death of

SISTER M. CELESTINE

known in the world as Miss Margaret Moran, for thirty years Superior of Saint Joseph's Foundling Home and Maternity Hospital, record of her as follows:

For over forty years this kindly, gracious woman, with apostolic zeal and Christlike virtue labored in this valley, in the institutions of the poor and dedicated herself and her work with unusual self-

sacrifice, to the welfare and care of the helpless, dependent and abandoned young. Her loss to this Society cannot be estimated, her person, her character, her fidelity to duty, her spiritual attainments, her sacrifice of self, her desire to do all things for the greater glory of God and the salvation of mankind, all contributed to make her the greatest instrument for good in the work of the organization.

For thirty years with wise moderation, tender compassion, firm discipline and abiding faith in the providence of God, with wonderful success she has directed the destinies of the foundling home, and after a long, painful, lingering illness, her saintly spirit, bearing the record of a life replete with noble deeds, has passed onward and upward to the mansions of our heavenly Father. Truly, this modest, gentle nun has wrought an astounding work.

From its small beginning to its present wide extension for good Saint Joseph's Foundling Home was in the main her handiwork, and will be ever a monument to her memory. In her death this society, the city, Community, and State have sustained an irreparable loss.

MRS. W. B. DUGGAN, Chairman

MRS. F. W. GUNSTER

MRS. P. J. HORAN

MRS. F. J. McDONALD

MRS. R. M. O'BRIEN

MRS. T. P. HOBAN

Sister M. Aloysius Smith, who died a month after Sister Celestine, belonged to the first band of novices to be received at Mount Saint Mary's. After her profession Sister Aloysius was retained at the mother house and did much to build up the music conservatory at Mount Saint Mary's. She was a skillful musician and she treasured her gift, because it was for her a medium through which her soul held communion with her God. Her last service was given at the midnight Mass of Christmas. It was an effort for her, but those who were present will not soon forget her triumphal strains in the "Adeste Fidelis" nor her sweetly solemn "Noël." When she had finished she turned sorrowfully away from the beautiful organ, fully realizing that she would never play it again. For nearly a year

she bore her sufferings in patience, and finally, when death came, it left upon her a look of peaceful triumph that set itself like a seal upon her beautiful features, telling of victory won and death without its sting.

To Sister M. Philomena Snow, who died in September, 1919, death came as a release from manifold sufferings. Sister M. Patrick Quinn died as she had lived, a peaceful, quiet, uncomplaining death on the last day of the month of the Angels, October 31st. Sister M. Ursulina Hopkins and Sister M. Anacletus Murphy sanctified themselves through sufferings patiently borne. Sister M. Matilda Delehanty died at Saint Cecilia's, Wyoming, April 20, 1920. She left behind her a memory sweetly redolent of a charity, pure and unalloyed. Death came swiftly to Sister M. Joan Scott, who died December 1, 1920, after an illness of only a few hours' duration. It was the kind of death this holy soul had prayed for. Sister Joan's religious life had been spent at Saint Cecilia's, Wyoming. She was an ideal primary teacher and had securely set the feet of hundreds of little ones in the way of justice. Sister M. Magdalen Cummings, who was beloved by her community for her broad charity and sunny cheerfulness, died after a short illness in February, 1921. Sister M. Paulus Egan had been professed but a short time when she was summoned to receive the crown of life. Sister M. Clement Kearns, whose life work was done for the most part in the West, passed to her reward at Coeur d'Alene, Idaho, on February 14, 1921, and Sister M. Ambrose Cusick died at Saint Paul's Convent, Green Ridge, an exemplary death in October, 1920.

Sister M. Paulinus Richards died at Saint Mary's of the Mount in Pittsburg after an illness of a

few days' duration. Her death occurred in April, 1921. Sister Paulinus had been connected with Saint Mary's of the Mount since its opening, and had contributed much to its development and success. Though comparatively young in years, Sister Paulinus had gathered the full sheaves of a bountiful harvest. Sister Dominica Geraghty died at Mount Saint Mary's shortly after Sister Paulinus. Sister Dominica had always served her Lord with a glad heart and in her last moments she showed the peace and joy which is the reward of the cheerful servant. Sister M. Vincent Tighe, who died in June, 1921, left behind her a splendid record of fidelity to duty and rules, and kind and unobtrusive service in the convents which have been blessed by her presence.

Sister M. Jerome Walton, the eldest of four sisters who consecrated themselves to the service of God in the Congregation of the Immaculate Heart, died August 11, 1921. Sister M. Jerome had just rounded out forty years of loyal service in the community. For many years she had been superior of Holy Rosary Convent, North Scranton. There, as in the other schools in which she labored, she endeared herself to the Sisters of her community as well as to the pupils in the school, by her wise direction and careful foresight that provided for every want. She was a most successful teacher, one whose earnestness and sincerity of character have left an indelible impress upon generations of men and women who count it a precious privilege to have had the advantage of her strong and virile guidance during the formative periods of their lives. Years after they had passed from under her control, they still looked to her for the kindly advice and encouragement that was never withheld. Sister M. Jerome as an

educator and as a religious, proved herself a valiant woman in her generation.

Since the foundation of the Sisters in the Scranton Diocese in 1871, ninety-eight members of the community have entered into life everlasting through the portals of the Immaculate Heart. May we not hope that these dear ones, whose voices have mingled with ours in the "Salve Regina" for the grace of perseverance, will intercede for us with Heaven's Queen until our earthly journey is ended and we, too, clothed in the livery of Mary Immaculate, may join in the train of virgins who follow the Lamb whither so ever He goeth.

At the close of the annual retreat on the feast of the Assumption, August 15, 1921, the Sisters had the happiness of witnessing the consecration of the altar of our Lady in the college chapel. The ceremony was performed by Right Reverend M. J. Hoban, D.D., assisted by Reverend A. J. Brennan, S.T.D., Reverend Paul Kelly, Reverend T. J. McHugh, Reverend J. A. Boyle, LL.D., and Reverend John Conway, C.SS.R. The main altar had been consecrated on the seventeenth of August, 1911, shortly after the dedication of the chapel by the Apostolic Delegate, His Eminence, Cardinal Falconio. The consecration of the side altars was deferred. It was decided that at some future time, Bishop Hoban would consecrate the altar of our Lady, and Bishop Garvey, that of Saint Joseph. Before the agreement could be carried out Bishop Garvey was called to his reward. Bishop Hoban resolved to consecrate both altars during the present year. It is the intention of the Right Reverend Bishop to consecrate the altar of Saint Joseph some time during the academic



Saint Patrick
Convent,
Oneida, N. Y.



Saint Patrick
School,
Oneida, N. Y.



Saint Mary
School,
Avoca, Pa.

year so that the students may have the privilege of witnessing the beautiful ceremony of consecration.

The Seal of the Diamond Jubilee

November 10, 1920, marked the seventy-fifth anniversary of the founding of the Congregation. The Sisters had an added reason for rejoicing in the anticipation of this glorious event when the glad news reached them that the Rules and Constitutions of the Sisters, Servants of the Immaculate Heart of Mary had received the final approval of the Holy See. The approval had been signed on the feast of Saint Ann, July 26th. This blessed consummation which sets its seal on the Diamond Jubilee of the congregation is due in no small measure to the self-sacrificing efforts of the Right Reverend Edward Joos, who for over forty years was director of the Sisters of the Immaculate Heart of Mary at the mother house in Monroe, Michigan. The rules as drawn up by Father Gilet and approved by Bishop Lefevre were found to be incomplete. There was no constitution regarding branch houses so that much perplexity resulted when the first mission house outside the diocese of Detroit was established. At the request of Mother Mary Joseph, who had been appointed to succeed Mother Teresa as superior, Father Joos undertook the revision of the rules. Father Joos did not attempt to change the original rules given by Father Gilet, but he classified and arranged them, made clear obscure passages and added provisions that the changed conditions of the times made necessary. This revision was then submitted to Bishop Lefevre for approval. The approval was unhesitatingly given. The Bishop wrote:

"Peter Paul Lefevre, by the grace of God and the

appointment of the Holy See, Bishop of Zela, Coadjutor and Administrator of Detroit;

"To the Sisters, Servants of the Immaculate Heart of Mary, health and benediction:

"Whereas, the Rules and Constitutions which we, on the twenty-eighth of November, A.D. 1845, approved and designed for your then incipient Community, were drawn up rather hastily and without regard for your future increase and more extensive usefulness by filial establishment in other places; and, whereas, in consequence thereof you have long since felt the want of better method and more regularity therein, therefore in compliance with your expressed wishes, with a view to your greater advancement towards perfection, and for the more permanent stability of your Institute, your worthy Director, the Reverend Father Joos, has spared no pains so to arrange and amend those Rules and Constitutions that they may now be considered complete and submitted the same for our examination. We then, after a careful perusal and consideration, feel happy in saying that we find them wisely conceived, easy and very proper to attain the great objects of your Institute. Hence we cannot but regard them as the most efficacious means to further the designs of God upon your yet small but promising Community in general, and each Sister in particular. As these rules and constitutions are founded upon the maxims of the Gospel and the doctrines of Jesus Christ, so you ought to consider them as emanating from God Himself and be persuaded that if strictly adhered to in every point, they will surely and safely conduct you to that degree of Christian perfection and eternal bliss which God has designed for those whom He calls to the religious state.

"Wherefore, after mature reflection and invocation

of the Holy Ghost we have approved and adopted the hereunto annexed and following rules and constitutions, re-arranged and amended by your aforesaid Director as the Rules and Constitutions of the Sisters, Servants of the Immaculate Heart of Mary, whose Mother House is now in the city of Monroe in the State of Michigan. And further, we hereby desire that all the usual vows which are to be made and renewed shall be made and renewed according to these Rules and Constitutions.

"Given at Detroit under our hand and seal this seventh day of November, A.D. 1861.

PETER PAUL,
Bishop, Zel., Coadj. Adm. Det."

To this approval was added that of the Right Reverend John S. Foley, D.D., who had succeeded the Right Reverend Caspar Henry Borgess as Bishop of Detroit in 1888. In his approval Bishop Foley says:

"The Reverend Sisters of the Immaculate Heart of Mary:

"The revised copy of the Holy Rule of the Sisters, Servants of the Immaculate Heart of Mary, submitted to me, has my most earnest approbation. It manifests in every point the spirit of the true religious life, and the lines upon which the great work of your high vocation, the education of the Catholic youth, is to be conducted. The faithful observance of the Rule which has marked the Community in the past from the very foundation, will insure the blessing of our Divine Lord and the protection of your holy patrons on every member and on all under your fostering care. Let the Rule then be the guide of all the actions of the good Sisters in their daily lives so that in the end they may receive

the great reward promised to those who lead others unto God.

"Given at our residence, Detroit, October 8, 1911.

JOHN S. FOLEY,
Bishop of Detroit."

From the beginning of his episcopacy Bishop Foley had interested himself in securing for the rules and constitutions the approval of the Holy See. The initial step towards securing this approbation had already been taken by the Reverend Director of the Sisters, Right Reverend Monsignor Joos, who had made two journeys to Rome to further the cause. During his first visit Monsignor Joos had placed a copy of the constitution, together with a petition for approval, before the Sacred Congregation of the Propagation of the Faith at that time under the presidency of His Eminence Cardinal Mazella. The decree of approval was given on the first day of February, 1889. The decree reads as follows:

"Whereas letters have been presented begging the Sacred Congregation of the Propagation of the Faith to approve the Institute and the Constitutions of the Sisters, Servants of the Immaculate Heart of Mary, in the United States of America, the whole has been referred to the Commission instituted for the examination of Constitutions of new Congregations.

"Therefore, the Most Reverend Commission under the presidency of His Eminence, Cardinal Mazella, after mature deliberation, considering the letters of several Bishops, who testifying to the abundant fruits produced by the aforesaid Sisters, their religious spirit and regular observance, have earnestly recommended them to the Sacred Congregation and considering that this new Congregation aims at obtaining holy ends,

namely the individual salvation and perfection of the Sisters by religious exercise and seclusion from the world, and also the education of youth, has deemed the object or end of the aforesaid Institute worthy of being highly praised and recommended by the Holy See.

"This decision of the aforesaid Commission, reported by the Most Reverend Dominic, Archbishop of Tyre, Secretary of the Sacred Congregation of the Propagation of the Faith, in an audience of the twenty-seventh day of January, 1889, His Holiness has deigned to approve and has ordered the present decree to be issued.

"Given at Rome, in the Palace of the Sacred Congregation of the Propagation of the Faith on the first day of February, 1889.

JOHN CARDINAL SIMEONI,
Prefect."

A second decree, the Decree of Praise, was issued by the Holy See in 1913. It reads as follows:

"In reply to the earnest prayers of the Sisters of the Immaculate Heart of the Virgin Mary, whose Mother House is situated in the Diocese of Detroit, North America, the Most Eminent and Most Reverend Fathers, Cardinals of the Sacred Congregation of Religious in a full meeting held at the Vatican, August 8, 1913, after careful deliberation and a consideration of the letters of commendation from Bishops of places in which are found houses of the Institute, gave their consent for the approbation of the Institute itself, and also for the approval for a term of seven years of the Constitutions of this Institute as they are contained at the beginning of the decree.

"Our Most Holy Lord Pius Tenth, Pope, deigned to confirm this response of the Most Eminent Fathers as it was presented to them by the undersigned Secre-

tary on the fourteenth of August of the same year, without, however, infringing on the jurisdiction of the Ordinaries according to the tenor of the Sacred Canons and the Apostolic Constitutions; all things to the contrary notwithstanding.

"Given at Rome from the Secretariate of the Sacred Congregation of Religious, the tenth day of November, 1913.

O. CARDINAL CAGIANO,
Donatus, Arp. of Eph., Secretary."

Two years before the expiration of the designated term of seven years, Bishop Foley was called to his reward. Upon the recommendation of his successor, the present Bishop of Detroit, Right Reverend Michael J. Gallagher, D.D., whose efforts were supplemented by those of the Most Reverend Bonaventure Cerretti, the favor of having the constitutions sealed was obtained. The final approval was given by the Sovereign Pontiff Benedict XV now happily ~~being~~ ^{deceased}, on the feast of Saint Anne, July 26, 1920, and the Congregation of Sisters, Servants of the Immaculate Heart of Mary was privileged to take its place among the approved Orders of the Church.

The decree of final approval is as follows:

"Our Most Holy Lord, Benedict XV, Pope by Divine Providence, in an audience granted on the twenty-sixth of July, 1920, to the Most Reverend Secretary of the Sacred Congregation of Religious, after careful deliberation and consideration of the letters of commendation from Bishops of places in which are found houses of the Institute of the Sisters, Servants of the Immaculate Heart of Mary, whose Mother House is in the city of Monroe, in the Diocese of Detroit, and

especially having heard the suffrage of the Most Eminent Fathers Cardinals of the aforesaid Congregation, who in full meeting held on the twenty-third of this month and year had carefully examined this matter, has deigned to approve and confirm definitely the Constitutions of the aforesaid Institute which are contained in this copy written in the Italian language, the original of which is preserved in the Archives of the Sacred Congregation; so He approves and confirms them by the tenor of the present Decree without infringing on the jurisdiction of the Ordinaries, according to the Sacred Canons.

"Given at Rome from the Secretariate of the Sacred Congregation of Religious, this twenty-sixth day of July, 1920.

FR. ANDREAS CARD. FRUWIRTH,
Maurus Serafini, O.S.B., Secretary."

In a spirit of thanksgiving and praise for this blessed consummation of their hopes, the Sisters began at once to make preparations to celebrate the Jubilee thus auspiciously crowned. On the feast of Saint Celestine, May 19th, the Sisters of the Immaculate Heart of the Archdiocese of Philadelphia held at their mother house, Villa Maria, West Chester, a Jubilee of Praise at which His Eminence, Cardinal Dougherty, was the guest of honor. The jubilee opened with a solemn pontifical Mass of Thanksgiving. The sermon for the occasion was preached by the Right Reverend Philip R. McDevitt, Bishop of Harrisburg. The Bishop rehearsed the story of the struggles and hardships of the early years of the congregation and then told of the fruits the Archdiocese of Philadelphia is reaping as a result of the patient strivings of the Sisters whose

"Diamond Spring" had come to gladden their hearts. In the entertainment that followed, a beautiful metrical composition entitled "The Christ Life," written by one of the Sisters, portraying the progress of the community in its life of work and prayer from Bethlehem, the lowly log cabin of the congregation to the *Causa Nostrae Laetitiae*, the goal to which many of the Sisters have already attained, was represented in tableaux vivants and recitation. At the close of the entertainment His Eminence paid a heartfelt tribute to the work of the Sisters of the Immaculate Heart of Mary in the Archdiocese of Philadelphia and counselled them ever to cherish the characteristic virtues of the community, humility and simplicity.

The celebration closed with Benediction of the Most Blessed Sacrament and the singing of Gounod's "Praise Ye the Father." Among the invited guests were two Cistercians, members of the Order in which the saintly Father Gilet, the founder of the Sisters of the Immaculate Heart had passed the last thirty-four years of his holy life. The visitors, Right Reverend Father Abbot, Jean Baptiste, O.C.R., of Melleray, France, and Right Reverend Edmond M. Obrecht, O.C.R., Abbot of the Trappist Monastery of our Lady of Gethsemane, Kentucky, were introduced by His Eminence, Cardinal Dougherty.

Saint Mary's of Monroe, Michigan, the cradle of the congregation, commemorated the jubilee on May 31st. In the old, historic church of Saint Mary's, the church wherein the ceremonies of reception and profession of the foundress, Mother M. Teresa, and her devoted co-workers, Sister M. Ann and Sister M. Celestine were held, solemn pontifical Mass was celebrated by the Right Reverend Michael J. Gallagher, D.D., Bishop of

Detroit. His Grace, Most Reverend Henry Moeller, D.D., Archbishop of Cincinnati, presided. The sermon was preached by Right Reverend Joseph Schrembs, D.D., Bishop-elect of Cleveland, Ohio. Bishop Schrembs emphasized the fact that the Congregation of the Sisters, Servants of the Immaculate Heart of Mary is to-day the most potent individual force in education and in moulding character in the state of Michigan.

"Saint Mary's, Yesterday and To-day" was the title of a brilliant pageant given in the auditorium of Saint Mary's College.

The pageant, a charming, colorful representation, vividly portrayed the principal events in the history of the Order—the early settlements in Michigan; the coming of the Redemptorists; the foundation of the congregation by Father Gilet; the advent of the saintly Father Joos, who, during his long directorship of forty-three years

"Transformed the desert drear
Into a garden of intellectual delights."

A grand chorus celebrated the final achievement of the glorious work. "Reminiscences of the Past" was a tribute to those gone before who are celebrating their jubilee in deathless years.

A noteworthy event of the celebration was the conferring of degrees on the class of 1921. No one feature of the occasion brought more vividly to mind the contrast between the Saint Mary's of Yesterday and the Saint Mary's of To-day; the lowly log cabin academy and the stately college, from whose halls of learning go forth each year young women upon whose hearts and

minds is set the seal of life-long consecration to Faith and Duty.

For the youngest daughter of the Immaculate Heart, the Sisterhood of the Scranton Diocese, the diamond jubilee year is especially significant. With it is linked the golden jubilee of the foundation of the congregation in the Scranton Diocese, and the silver jubilee of Scranton's honored and beloved Bishop, Right Reverend M. J. Hoban, D.D. Before the "Jubilare Deo" of this trinity of jubilees—diamond, gold and silver, can be sung, the record of these seventy-five years will have been brought to a close. Marywood's paean of praise for the diamond years will but re-echo the grand triumphal chorus of Saint Mary's and Villa Maria, but mingling with the mighty majestic chords will sound the golden notes of thanksgiving and the silvery notes of grateful appreciation. For the Diocese of Scranton has been to the Sisters of the Immaculate Heart of Mary a tender, fostering Mother. Its bishops have ever proved themselves their wise councillors and trusted guides; its priests, their efficient and loyal supporters in every undertaking; and its devoted people, their willing co-operators in every good work.

Three years ago, the Scranton Diocese celebrated the golden jubilee of its formation. The fifty-three years that have elapsed since its first Bishop, Right Reverend William O'Hara, D.D., of sacred memory, took possession of the newly-created episcopal see, have witnessed a marvellous growth in the spiritual life of the diocese. When the newly consecrated Bishop entered upon his duties, he found few churches and still fewer priests. But he also found in the early settlers of the then little known and little esteemed mining towns, hearts of gold, hearts imbued with the strong living

faith which they had brought with them from their homes across the sea. These devoted people worked hand in hand with their Bishop and his priests, and at the cost of untold toil and sacrifice, laid secure and strong the foundations of Catholic life in the Diocese.

Not only in material buildings is the result of their labors visible. These buildings, grand though they are, but manifest outwardly the zeal of the pioneers whose first care was to build living temples for eternity. The fair and perfect flowering of their heroic self-sacrifice is to be found in the numberless vocations to the priesthood and the religious life among their descendants. These early settlers counted it as the highest honor when God chose a son or a daughter of theirs to serve Him in holy religion, and there never has been in the Scranton Diocese a lack of vocations to carry on God's work. The exalted ideal of the priesthood implanted in the beginning of the diocese bears fruit even to the present day, for the title "priest of the Scranton Diocese" is synonymous with all that we look for in the sacerdotal state.

When the time came for the appointment of a worthy successor to Scranton's venerated first Bishop, Right Reverend William O'Hara of saintly memory, there was no need to go abroad to seek him. From the ranks of the devoted priests of the Diocese was chosen its present Right Reverend Bishop, who was found fitted to be a leader among his people, a worthy shepherd of his flock.

It is impossible to over-estimate the work accomplished during the long and arduous term of Bishop O'Hara's episcopacy, but much still remained for his successor to do. Progress of necessity means change; new needs ever accompany new conditions; and new

conditions had arisen in the Diocese of which its pioneer Bishop, priests and people had not dreamed. A tide of immigration had turned this way, bringing with it an ever-increasing number of men and women from every land and clime under the sun. The work of coalescing these different elements, of leading men dazzled by the light of the sun of liberty to a recognition of the great principle that true liberty is to be found only in obedience to law, both civil and religious, was the herculean task that confronted Bishop Hoban and his devoted priests. At the cost of much toil and sacrifice, they have succeeded in working out of the old leaven a new paste. The "most cosmopolitan diocese" in the United States has wisely met and successfully solved many vexed problems.

The twenty-five years of Bishop Hoban's episcopacy have witnessed a continuous growth of the religious life of the Diocese, and to-day the Catholic Church of Scranton can point with pride to a learned and zealous body of parochial clergy, to fervent religious communities, to well organized parishes, to homes for the aged, the helpless and the unfortunate, to orphanages and industrial schools, to hospitals, to a system of parochial schools, and to its high schools and colleges.

Towards the accomplishment of this grand work, it was the blessed privilege of the Congregation of the Immaculate Heart to contribute its share. In the fifty years that have elapsed since that memorable Feast of the Assumption when, gathered together in the lowly cenacle of St. Alphonsus Convent, the chosen twelve elected to take up the cross of separation from their Philadelphia mother house and pledge themselves to labor in the yet untilled vineyard of the new Diocese, the history of the congregation is one unbroken record

of fidelity to the cause of Christian education. God has visibly blessed their labors; and the promised reward of the hundred-fold has been theirs in fullest measure.

In the novitiate of the congregation, God's graces and blessings have been especially manifest. The novitiate is the pulse of a religious community. Here, its heart beats are felt. If the religious life of the community is strong and vigorous, the influence of that life will be felt in the building up of a strong and vigorous novitiate and the growth of the community is assured. Year after year, an ever-increasing number of the fairest daughters of the land, hearkening to the call of the Divine Lover of Souls, have left their people and their father's house to enroll themselves under the banner of Mary Immaculate. Here in the garden enclosed of her Most Pure Heart, they have sanctified themselves while guiding the steps of the thousands committed to their care in the paths of justice. They make a fair galaxy in the review of the diamond jubilee. Two of the original band of twelve have been privileged with a retrospect in the light of fifty golden years. How their hearts must exult and rejoice as they contemplate the wonders God hath wrought through their beloved congregation! Truly can all the Sisters of the Immaculate Heart, the great rank and file of the "silent workers," as well as their "chosen leaders," whose feet have been set on the mountain tops, exclaim with their Mother, Mary Immaculate, in the words of her inspired Magnificat:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour;
For He that is mighty hath done great things to me,
And holy is His name."

